

A PRACTICAL  
GRAMMAR  
FOR  
CLASSICAL  
HEBREW

---

SECOND EDITION

J. WEINGREEN

## CONTENTS

A. The Hebrew Alphabet . . . . .	1
B. Phonetic values of letters . . . . .	2
C. Vowel-signs . . . . .	4
D. Explanation of writing . . . . .	4
NO.	
1. Vowel-letters . . . . .	6
2. Open and closed syllables . . . . .	7
3. Methegh . . . . .	7
4. Milra' and Mil'el . . . . .	8
5. Šewa . . . . .	8
6. Maqqeph . . . . .	12
7. Qameṣ Ḥaṭuph . . . . .	12
8. Dagheš . . . . .	14
9. Mappiq . . . . .	17
10. Raphe . . . . .	17
11. Quiescent letters . . . . .	18
12. The Gutturals—אָהָחֵע . . . . .	19
13. Accents . . . . .	20
14. Pause . . . . .	21
15. Kethibh and Qere . . . . .	22
16. The Article . . . . .	23
17. The inseparable Prepositions . . . . .	26
18. Noun and Adjective (masc. and fem. sing.) . . . . .	32
19. Gender and Number (of Nouns and Adjectives) . . . . .	35
20. The Dual Number . . . . .	38
21. The Conjunction . . . . .	40
22. The Interrogative Pronouns . . . . .	42
23. The Absolute and Construct States . . . . .	43
24. Table of words in the Absolute and Construct States . . . . .	47
25. Pronominal Suffixes (of sing. masc. noun) . . . . .	50
26. The inseparable Prepositions לְ, אֶ, עִ with suffixes . . . . .	52
27. The sign of the definite object . . . . .	52
28. The personal Pronouns . . . . .	55
29. The regular verb (Perfect) . . . . .	56
30. More Nouns in the Absolute and Construct States . . . . .	58
31. Fem. sing. Nouns with suffixes . . . . .	60
32. The demonstrative Adjectives . . . . .	62

33. The Prepositions כ, ך with suffixes . . . . .	63
34. The active Participle . . . . .	65
35. The old accusative-ending ך, . . . . .	66
36. Plural Nouns with suffixes . . . . .	69
37. Some irregular Nouns with suffixes . . . . .	72
38. Possession . . . . .	72
39. The Imperfect of the regular verb . . . . .	75
40. The Imperative „ . . . . .	76
41. Negative commands or prohibitions . . . . .	77
42. The Infinitives . . . . .	79
43. 'He' interrogative . . . . .	80
44. Segholate Nouns . . . . .	82
45. ך—'with' . . . . .	84
46. The passive Participle . . . . .	84
47. Prepositions with suffixes of the plural (noun) . . . . .	87
48. Cohortative and Jussive . . . . .	88
49. Waw Consecutive . . . . .	90
50. Stative verbs . . . . .	95
51. General description of the regular verb . . . . .	99
52. Niphal . . . . .	101
53. Piel . . . . .	105
54. Pual . . . . .	109
55. Hiphil . . . . .	112
56. Hophal . . . . .	115
57. Hithpael . . . . .	118
58. Verbal suffixes (of the Perfect) . . . . .	123
59. Verbal suffixes (of the Imperfect and Imperative) . . . . .	130
60. The Infinitive Construct (with suffixes) . . . . .	131
61. The relative Pronoun . . . . .	135
62. Degrees of comparison . . . . .	136
63. Shortage of adjectives . . . . .	136
64. Changes in pointing due to pause . . . . .	137
65. The weak verb . . . . .	139
66. Classification of weak verbs . . . . .	140
67. Pe Nun verbs . . . . .	141
68. The verbs ך and ך . . . . .	148
69. Pe Guttural verbs . . . . .	154
70. Pe 'Aleph verbs . . . . .	161
71. 'Ayin Guttural verbs . . . . .	166
72. Lamedh Guttural verbs . . . . .	172

73. Lamedh 'Aleph verbs . . . . .	178
74. Some doubly weak verbs . . . . .	184
75. Pe Yodh and Pe Waw verbs . . . . .	187
76. 'Ayin Waw and 'Ayin Yodh verbs . . . . .	196
77. 'Ayin Waw verbs continued (Statives) . . . . .	205
78. More doubly weak verbs . . . . .	210
79. Lamedh He (Lamedh Yodh and Lamedh Waw) verbs . . . . .	216
80. More doubly weak verbs . . . . .	224
81. Double 'Ayin verbs . . . . .	231
82. Defective verbs . . . . .	237
83. Numerals . . . . .	242

## APPENDIX

1. Names of Hebrew letters . . . . .	251
2. „ accents . . . . .	251
3. Quadriliteral verbs . . . . .	252
4. Philological note on Waw Consecutive . . . . .	252
5. The Construct-Genitive Relationship . . . . .	253
Tables of verbs . . . . .	254
Tables of nouns . . . . .	280

## VOCABULARIES

Hebrew—English . . . . .	291
English—Hebrew . . . . .	302

INDEX OF SUBJECTS . . . . .	315
-----------------------------	-----



## A. THE HEBREW ALPHABET

**THE Hebrew alphabet consists of 22 consonants. They are:**

<i>Form</i>	<i>Name<sup>a</sup></i>	<i>Transliteration<sup>b</sup></i>	<i>Numerical Value</i>
Finals			
א	'Ālep	'	1
ב ב	Bêt, Bêt	b, ḅ (bh)	2
ג ג	Gímel, Gímel	g, g̣ (gh)	3
ד ד	Dálet, Dálet	d, ḍ (dh)	4
ה	Hē	h	5
ו	Wāw	w	6
ז	Záyin	z	7
ח	Hêt	ḥ	8
ט	Têt	ṭ	9
י	Yôd	y	10
כ כ ך	Kap, Ḳap	k, ḳ (kh)	20
ל	Lámed	l	30
מ ם	Mēm	m	40
נ ן	Nûn	n	50
ס	Sámeḵ	s	60
ע	'Āyin	'	70
פ פ ף	Pē, Pē	p, p̣ (ph)	80
צ ץ	Sádê	ṣ	90
ק	Qôp or Kôp	q or ḳ	100
ר	Rêš	r	200
ש ש	Śîn, Śîn	ś, š	300
ת ת	Tāw, Tāw	t, ṭ (th)	400

<sup>a</sup> A spirant letter (ph, th, &c.) is represented by a single underlined letter (p, t, &c.).

<sup>b</sup> The phonetic values are given on p. 3.

The foregoing Table shows that :

(a) Six consonants have alternate forms, namely :

ב ג ד כ פ ת without a dot, when they are soft or spirant,  
b g d k p t

and ב ג ד כ פ ת with a dot, which hardens them.  
b g d k p t

(A full account is given on p. 14.)

(b) Five consonants assume special forms at the end of words.

In the beginning or middle of a word their forms are כ מ נ פ צ, but at the end of a word their forms are ך ם ן ף ץ.

(c) The consonants are also numerical signs.<sup>b</sup> The units are represented by א to ו, the tens by י to צ, and the hundreds by ק to ת.

Compound numbers are represented thus: 11 יא (1 + 10, *since Hebrew is written from right to left*, see p. 4), 12 יב (2 + 10), 13 יג (3 + 10) &c., 21 כא (1 + 20), 31 לא (1 + 30), 32 לב (2 + 30), 33 לג (3 + 30) &c., 101 קא (1 + 100), 111 קיא (1 + 10 + 100), 121 קכא (1 + 20 + 100) &c., 201 רא (1 + 200), 211 ריא (1 + 10 + 200), 221 רכא (1 + 20 + 200) &c., 500 תק (100 + 400), 600 תר (200 + 400), 1000 תתר (200 + 400 + 400).

NOTE: In the compounds of tens and units there are two exceptions to the above system. Nos. 15 and 16 are *not* denoted by יה and יו since these combinations represent forms of the divine name (YH and YW representing YAH and YO). No. 15 is therefore designated by ט (6 + 9) and 16 by טו (7 + 9).

## B. PHONETIC VALUES OF LETTERS

It is essential to know the correct phonetic value of every Hebrew consonant, since a great deal of Hebrew grammar results directly from the peculiar pronunciation of certain consonants.

<sup>a</sup> This final letter, when vowelless, has two dots in it, thus: ך

<sup>b</sup> This usage is not Biblical; the first traces of it are found on Maccabean coins.

Since some consonants have no equivalents in the English alphabet, it was not possible to give their true phonetic value in the foregoing Table. Below is given the pronunciation of each consonant:

Ɑ (represented by the light breathing 'h') is a cutting off of the breath; its consonantal value being apparent when it has a vowel. It is analogous to the silent 'h' in a word like 'honest'.

Ɱ is simply 'b' and Ɐ (b) is pronounced as 'v'.

Ɒ is hard 'g' as in 'go' and ⱱ (g) is almost like a guttural 'r'.

Ⱳ is simply 'd' and ⱳ (d) is the same as 'th' in the word 'the'.

Ⱶ is 'h'.

ⱷ is 'w'.

ⱹ is 'z'.

ⱺ ('h' with the dot underneath to distinguish it from Ⱶ 'h') is like the 'ch' in the Scots word 'loch'.

ⱻ (t with the dot underneath) is a dull 't' produced by placing the tongue against the palate.

ⱼ is 'y'.

ⱽ is 'k' and Ȿ (k) is practically a harsh 'ch' as above.

Ɀ is 'l'.

Ɀ is 'm'.

Ɀ is 'n'.

Ɀ is dull 's'.

Ɀ (represented by the rough breathing 'h') is very difficult to pronounce, being produced at the back of the throat, almost like a gulping sound.

Ɀ is 'p' and Ɀ (p) is pronounced like 'f'.

Ɀ (represented by s with dot under it) is a hissing 's'.

Ɀ (represented by 'q' or 'k') is a 'k' at the back of the throat, like the cawing of a crow.

Ɀ is 'r'.

Ɀ (with a dot over *left-hand* corner) is 's'—conventionally transcribed *s*. Ɀ (with dot over *right-hand* corner, represented by *š*) is pronounced as 'sh'.

Ɀ and Ɀ were originally one letter, and they are still both represented by the one sign Ɀ (without a dot) in vowelless texts.

Ɀ is 't' and Ɀ (t) is 'th' as in the word 'think'.

DISTINGUISH carefully between consonants of similar form, as below:

כ and כּ	ל and ל	ר, ד, and final ך
ה and הּ	ט and ט	י, י, and final ם
final ך and ם	צ, צ, and final ף	

### C. VOWEL-SIGNS

Short	Long
— PATHAḤ <sup>a</sup> -a- as in 'had'	— QĀMEṢ -ā- as in 'yard'
— SEGHÔL -e- as in 'bed'	{ — ŠĒRÊ -ē- as in 'they' — -ê
— short ḤĦREQ -i- as in 'lid'	— long ḤĦREQ -î- as in 'machine'
— QIBBûṢ -u- as in 'bull'	— ŠûREQ -û- as in 'flute'
— QĀMEṢ-ḤĦTŪPH -o- as in 'top'	{ — ḤŌLEM -ô- as in 'hole' — -ô-

NOTE: (a) The vowels ā and ô are both represented by the sign —. No. 7 (page 12) explains how to determine which vowel this sign represents when it occurs in a word, but for the time being (i.e. till we reach no. 7) it may be taken as Qāmeṣ-ā.

(b) Most vowel-signs appear below the consonant (כּ bā, כּ bu, כּ be) but Šûreq and full Ḥōlem are placed after it (כּ bû, כּ bô), while the other form of Ḥōlem is a dot placed over the letter (כּ bō).<sup>b</sup>

(c) CAUTION must be exercised in giving each vowel its *true phonetic sound*. The student *must not think of* Hebrew vowel-signs in terms of *English vowels*. The sound of Qāmeṣ is 'aa', of Šûreq 'oo', of Šērê 'ay', &c.

### D. EXPLANATION OF WRITING

HEBREW IS WRITTEN FROM RIGHT TO LEFT, so that a word having, for example, the consonants *l, m, d* is written למד; the vowels being placed under or after the consonant, e.g. lā-mad למד, lā-mûd למוד.

<sup>a</sup> The transliteration of spirant letters in the names of vowel-signs and of grammatical terms follows the older system (bh, kh, &c.), since it is widely used for this purpose.

<sup>b</sup> When this dot follows װ or precedes װ it coalesces with the dot which marks the letter.

Once the consonants and vowels are known, syllables are easily formed. A syllable (regarded as open) consists of a consonant and a vowel, as בָּ bā, בֶּ bē, בּוּ bū, בּוֹ bō; or (said to be closed when it consists of) a consonant and a vowel followed by another consonant, as בָּר bār, בֶּר bēr, בּוּר bûr, בּוֹר bôr.

It is IMPORTANT to remember that a syllable begins with a consonant and *cannot begin with a vowel*,<sup>a</sup> so that, for example, the two-syllabled word בָּרָד is bā-rād (and cannot be bār-ād). It follows, too, that a vowel must be preceded by a consonant (רָד, being impossible).

When reading a word which has more than one syllable, it is best for beginners to treat each syllable separately, thus: בָּרָד bā-rād.

The following reading exercise is transliterated to facilitate the work of the beginner:

בָּמוֹת	בָּמוֹ	בָּם	בָּזוּז	בָּזָז	בָּז	בָּדָד	בָּד	בָּ
bā-môṭ	bā-mô	bām	bā-zûz	bā-zaz	baz	bā-dāḏ	bāḏ	bā
בָּמוֹתָם	בָּן	בָּנוּ	בָּנִים	בָּנוֹת	בָּר	בָּרָד	בָּהָר	בֶּ
bā-mô-ṭām	bān	bā-nû	bā-nîm	bā-nôṭ	bār	bā-rād	bā-hār	bē
בֵּן	בֵּינִי	בֵּינָם	בֵּית	בֵּיתוֹ	בֵּל	בֵּהָרִים	גַּ	גַּג
bēn	bē-nî	bē-nām	bêt	bê-ṭô	bēl	be-hā-rîm	ga	gag
גָּל	גָּם	גָּן	גָּדוֹל	גָּזֵל	גָּזַל	גָּבִים	דָּבָר	דָּבֵר
gal	gam	gan	gā-dôl	gē-zel	gā-zal	gē-ḥîm	dā-bār	de-ber
דָּבָר	דָּגֵל	דּוֹדִים	דָּל	דָּמִים	דִּין	דּוֹר	דּוֹרוֹת	דּוֹרוֹתָם
dōbēr	de-gel	dô-dîm	dal	dā-mîm	dîn	dôr	dô-rôṭ	dô-rô-ṭām
דָּשׁוּ	בָּגָד	גָּדַל	בָּדָק	הָבּוּ	הָדָר	הָלֵם	הָמוּ	הָס
dā-šû	be-geḏ	gā-ḏal	bā-ḏaq	hā-bû	hā-dār	hō-lēm	hā-mû	has
הָסֵב	הָרִים	בָּהֶם	וָבָהוּ	וָדָר	וָרָד	וְהוֹשָׁפֵט		
hē-sēḅ	hē-rîm	bā-hem	wā-ḅô-hû	wā-dôr	we-reḏ	wî-hô-šā-pāṭ		
דָּוִד	מָוֶת	זָכַר	זָמַם	זָרַע	זָוַר	חָבַר	בָּטַח	עָזַז
dā-wîḏ	mā-wet	zō-kēr	zā-mam	ze-ra'	ge-zer	hā-bēr	bā-ṭaḅ	'āz
								חָכָם
								ḥā-kām

<sup>a</sup> The only exception is the conjunction ('and') which sometimes is וְ (see p. 40. 2).

<sup>b</sup> Final forms, at the end of the word. p. 2 (b).

The consonant א is silent, so that only its vowel is heard; yet in transcription it must be represented by the smooth breathing sign (א 'ā).<sup>a</sup>

אֵלֶךְ	אֵת	אֶבֶן	אִישׁ	אֵל	אֵלִי	אֵל	אֵ	אֶבְנֵנוּ	אֶבֶי	אֶב	אֵ
'e-lep	'et	'e-ben	'iš	'ē-lî	'ēl	'ē		'ā-bî-nû	'ā-bî	'āb	'ā

  

אֹר	אֲוֹרוֹת	הָאֵב	מָאוֹר	מֵהָאֵדָם
'ôr	'ô-rôt	hā-'āb	mā-'ôr	mē-hā-'ā-dām

Read and transcribe:

שָׁמַיִם וָאָרֶץ וַיְהִי כֹכַב מִיָּהוּ יָמִים רַמְשֵׁת כָּנָף עֹר  
 קֶץ בָּשָׂר תִּבֵּת חֶמֶס קָדָם חֶמֶשׁ שָׁנִים וְעֶשֶׂר תֵּלֵד זָכָר  
 יָקָם עָשׂוּ מוֹעֵד בֶּן חָדָל יָחַר עָרֵב בָּקָר הוֹצִיָאם  
 דָּלַת שְׁפוֹט אוֹכַל יֵין מִתִּי רֵאִיתָ מְקוֹם יַעֲשׂוּ אִשָּׁת  
 בַּעַל יִירֶשׁ תַּחַת אֵיל יֹאמֶר יֵשׁ מִחוּץ לְעִיר שְׂדֵהוּ  
 גָּמַל לָבָן

Transcribe into Hebrew:

môt	mô-tî	lā-mût	sām	yôm	hēn	'al	'al	gad
pā-rîm	lî	lûz	kēn	wā-nād	qûm	ṭal	sîm	nā-zîd
tôr	yô-sēp	'ā-nō-kî	rā-ḥēl	pa-'am	lā-kem	'am		
hā-'ā-dām	lē-wî	bôr	pe-reṣ	qô-lî	pā-rôt	wā-'ô-mar		
nā-bôn	še-ber	hā-šîb	lô	yā-dî	kē-nîm	hā-lam		
hā-rag	yā-dām	ke-sep	'e-bed	'ô-tô	'e-šer	ne-peš		
hā-bû	nā-ṭan	qā-nî-tî	le-ḥem	sû-sîm	tam			

## 1. VOWEL-LETTERS

The original Hebrew alphabet consisted of consonants only; vowels were not represented in writing.<sup>c</sup> Even to-day, the Hebrew Scrolls of the Law which are read in the Synagogues are unpointed, i.e. without vowel-signs.<sup>d</sup>

However, long before the introduction of the vowel-signs it

<sup>a</sup> See p. 3.

<sup>b</sup> 'ē-zer.

<sup>c</sup> The system of vowel-signs was introduced, most probably, about the seventh century of this era.

<sup>d</sup> When one refers to the 'letters' of the Hebrew alphabet, it is the consonants, and not the vowels, which are meant.

was felt that the main vowel-sounds should be indicated in writing, and so the three letters ךְ ם ן were used to represent the long vowels, thus :

ךְ represents â, so that מַךְ reads mâ.

ם represents î and ê, so that מֵם reads mî or mê.

ן represents û and ô, so that מוּן reads mû or mô.

Because these three letters—ךְ ם ן—represent both vowels and letters they are known as VOWEL-LETTERS.

## 2. OPEN AND CLOSED SYLLABLES

Taking as our example the two-syllabled word קָטָל<sup>a</sup> (qā-ṭál) the syllable קָ (qā) ends in a vowel and is said to be open, whereas the syllable טָל (ṭal) ends in a consonant and is said to be closed.

DEFINITION: An open syllable is one which ends in a vowel, and a closed syllable is one which ends in a consonant.

So that in סֵדָה (hé-seḏ) הֵ is open and סֵ is closed, and in מֵאֲדָם (mē-'ā-dám) אֵ is open and מֵ is closed.

Usually an open syllable has a long vowel but, if accented,<sup>a</sup> may have a short vowel. Conversely, a closed syllable usually has a short vowel but, if accented, may have a long vowel.<sup>b</sup>

The importance of this section may be expressed in one rule (which is of special significance, e.g. pp. 12 and 13), namely: *A syllable which is CLOSED and UNACCENTED must have a SHORT VOWEL.*<sup>c</sup>

## 3. METHEGH<sup>d</sup>

In the word הָעָרִים (he'ārím) the vowel S<sup>e</sup>ghol ם has a short vertical stroke to the left of it. This vertical stroke is called

<sup>a</sup> An arrow-head is conventionally used to mark the accented syllable, thus: קָטָל qā-ṭál, סֵדָה hé-seḏ.

<sup>b</sup> In קָטָל the open syllable קָ has a long vowel, but in סֵדָה the open syllable הֵ is accented and therefore can have a short vowel. In סֵדָה the closed syllable סֵ has a short vowel, but in מֵאֲדָם the closed syllable מֵ is accented and therefore can have a long vowel.

<sup>c</sup> In the example סֵדָה the last syllable סֵ is *closed and unaccented*; therefore its vowel *must be short* (the pointing סֵדָה is impossible).

<sup>d</sup> See p. 4, footnote a.

Methegh (מֶתֶּחַ) 'bridle') and it indicates that the reader must pause, so that the word above is to be read הָעֲרִים he'ārím; similarly הָאָדָם hā'ādām.

DEFINITION: Methegh is a short vertical stroke placed at the left of a vowel. Its effect is to make the reader pause after it. That is to say: when a natural pause occurs within a spoken word, that pause is indicated in writing by a Methegh.

NOTE: The uses of Methegh are illustrated in the following chapters. It will be seen that, acting as a check, it serves as a kind of half-accent (see 4 below), determines whether a syllable is closed or open (see 5 below), and whether the vowel-sign ָ represents ā or o (p. 12. 7).

#### 4. MILRA' AND MIL'EL

In the word דָּבָר (dābār) the accent is on the last (i.e. ultimate) syllable, and is said to be *Milra'* (מִלְרָע 'from below'; i.e. last syllable).

In the word הֶחֱסֵד (haḥésed) the accent is on the last but one (i.e. the penultimate) syllable, and is said to be *Mil'el* (מִלְעִיל 'from above'; i.e. the syllable before the last).

The accent on דָּבָר (dābār) is *Milra'*, and on הֶחֱסֵד (haḥésed) is *Mil'el*.

„	שָׁמַר (šāmár)	„	„	שָׁמַרׁוּ (šāmārû)	„
„	הָאָדָם (hā'ādām)	„	„	עָבַד (‘ébed)	„

Most Hebrew words are accented *Milra'*, but there are, of course, many *Mil'el* words. In a word of more than two syllables the accent may be either on the last or next but last syllable, but it *never* occurs on the syllable second before the last (the antepenultimate).<sup>a</sup> A methegh often appears two places before the accent, thus: הָעֲרִים (he'ārím), מֶהָאֲרֶץ (mēhā'āreṣ) and serves as a kind of half-accent.

#### 5. ŠEWA

When, in a pointed text, there is a vowelless letter at the beginning or in the middle of a word, then the sign ,—called

<sup>a</sup> Except when a long word has two accents, in which case it is treated virtually as two words.



Š<sup>e</sup>wā (שָׁוָא) fills the gap under it. Thus, instead of writing לְשִׁמוּ, בִּיד, one writes לְשִׁמוּ, בִּיד.

Šewa is of two kinds: (a) SIMPLE and (b) COMPOSITE.

(a) SIMPLE ŠEWA.

- (i) The shewa<sup>a</sup> in שִׁמוּ (š<sup>e</sup>mô) and שׁוֹמְרִים (šô-m<sup>e</sup>rîm) begins the syllable with a quick vowel-like sound.<sup>b</sup> This is *vocal shewa*. The shewa in יִשְׁמֹר (yiš-môr) and אֶפְקִיד ('ap-qîd) closes the syllable and is silent. This is *silent shewa*. Hence we see that shewa is *vocal when it begins a syllable*—at the beginning or middle of a word, and *silent when it ends (or closes) a syllable*—in the middle of a word.<sup>c</sup>
- (ii) It will also be observed from the above examples that when *shewa* occurs in the middle of a word then, *after a long vowel it is vocal* (as שׁוֹמְרִים šô-m<sup>e</sup>rîm) and *after a short vowel it is silent* (as יִשְׁמֹר yiš-môr).<sup>d</sup>
- (iii) When two shewas occur together in the middle of a word as in יִשְׁמְרִי (yiš-m<sup>e</sup>rû), the first shewa closes the one syllable and is therefore *silent*, while the second begins the next syllable and is therefore *vocal*. Similarly אֶקְטִלָּה ('eq-t<sup>e</sup>lâ).
- (iv) We shall see later (p. 15) that a dot (called Dagheš Forte) placed in a letter shows that that letter is doubled, so that a word like קִטְּלוּ is really the same as קִטְּטִלוּ (qit-t<sup>e</sup>lû); this, then, is a condensed form of the preceding case. Thus, a shewa under a letter which is doubled (and has a Dagheš Forte in it) is *vocal*.

<sup>a</sup> For the sake of convenience it may be thus spelt—shewa.

<sup>b</sup> The shewa is not a vowel. The quick vowel-like sound is like the 'e' in 'because', and שִׁמוּ is regarded as one syllable, שׁוֹמְרִים as a two-syllabled word.

<sup>c</sup> The vowelless letter at the end of a word has no shewa written, as שִׁמְרָה. Exceptions to this are some words, such as אַתָּה ('at)—'thou' (f.), נֶרְדִּי (nêrdî)—'nard'.

<sup>d</sup> Since a long vowel is usually in an open syllable, the shewa following it begins the next syllable. Conversely, since a short vowel is usually in a closed syllable, the shewa following it closes that syllable. A word like וַיְהִי (wa-y<sup>e</sup>hî) is an exception. The Methegh after the short vowel makes the reader pause and the syllable is thus left open. The shewa then begins the next syllable and is therefore vocal, see p. 18, Note.

(b) COMPOSITE SHEWA. The guttural letters (א, ה, ח, ע) exhibit many peculiarities (pp. 19 f.). One is that when a guttural stands vowelless at the beginning of a syllable, the shewa-sound is practically a half-vowel. There are three such half-vowels called Hāṭēph<sup>a</sup>-vowels (הַטֵּף 'hurried'): ., Hāṭēph-Pathah [<sup>a</sup>], .., Hāṭēph-Seghol [<sup>e</sup>], ., Hāṭēph-Qames [<sup>o</sup>].

The composite representation by shewa and short vowel together gave rise to the term COMPOSITE SHEWA, and the ordinary shewa, in contradistinction, is called Simple Shewa.

To illustrate how a composite shewa appears under a guttural instead of a simple vocal shewa, we may take an ordinary verb like שָׁבַר (šābar—'he broke') the imperative of which is שִׁבֹּר (šibōr—'break'), but of a corresponding verb whose first letter is a guttural like עָבַר ('ābar—'he passed') the imperative is עִבֹּר ('<sup>a</sup>bōr<sup>b</sup>—'pass') with composite shewa under the guttural (instead of עָבַר 'ēbōr). Similarly the plural of יָשָׁר (yāšār—'upright') is יָשָׁרִים (yēšārīm), but the plural of a corresponding adjective whose first letter is a guttural, such as חָכָם (hākām—'wise'), is חֲכָמִים (h<sup>a</sup>kāmīm: instead of חָכָמִים h<sup>e</sup>kāmīm).

NOTE: A syllable cannot begin with two vowelless letters, i.e. with two vocal shewas. If, however, conditions are such that a letter with a vocal shewa be placed immediately before another letter with vocal shewa, then the first vocal shewa becomes the nearest short vowel (in sound), namely short Hireq (.). For example, the preposition 'to' is a prefixed (vowelless) לְ, so that when it is prefixed to the word שְׁמוּאֵל (š<sup>e</sup>mû'ēl—'Samuel') the combination לְשְׁמוּאֵל (l<sup>e</sup>š<sup>e</sup>mû'ēl) cannot be articulated, and the first vocal shewa becomes the short vowel Hireq לְשְׁמוּאֵל (liš<sup>e</sup>mû'ēl—'to Samuel'). The second shewa remains vocal, as it was before the preposition was attached. (An exception to this will be found later, p. 80, footnote b.) When a simple vocal shewa is placed immediately before a composite shewa it becomes, under the influence of the latter, the corresponding short vowel, e.g. 'To Edom' is (not לְאֶדוֹם but) לְאֶדוֹם (cf. p. 27. 4, p. 41. 4).

<sup>a</sup> See p. 4, footnote a. <sup>b</sup> The vowel-like sound is like the 'a' in 'about'.

**SUMMARY:** Shewa fills the empty space under a vowelless letter. It is of two kinds: (a) Simple and (b) Composite.

- (a) i. Simple shewa (◌◌) is vocal when it begins a syllable (at the beginning or middle of a word) and silent when it closes a syllable (in the middle of a word).  
 ii. After a long vowel it is vocal: after a short silent.  
 iii. When two shewas occur together in the middle of a word, the first is silent and the second vocal.  
 iv. Shewa under a letter doubled by a dot (Dagheš Forte, pp. 15–16) is vocal.
- (b) Composite shewa ◌◌◌◌ replaces vocal shewa simple under the guttural letters (אהחע).

**NOTE:** When two simple shewas occur together at the beginning of a word, the first becomes the short vowel Hireq (◌◌); before a composite shewa the simple vocal shewa becomes the corresponding short vowel.

Read and transcribe:

דָּבַר דְּבָרִי יִרְדֵּן אֲשֶׁתּוֹ מִמְּלָכֶת בְּרוּךְ מְדַבֵּר עֲבָדִים  
 אֱלֹהִים אָבִי מוֹשְׁבוֹת מִצְרַיִם יִשְׁכְּרוּ עֲבָדֶיךָ מִקְהָרוֹ  
 בְּרִיתְךָ אֲבָרְקֶם יִצְחָק יִעֲקֹב הִלְבִּנוּן יִלְדוּ כִּהְגִּים מֶלֶךְ  
 עֲמָךְ הַשְׁחִית אֶפְרַיִם עֲנָבִי מִלֶּכְכֶּם וְאָמַרְתָּ אֲלֵיהֶם  
 בְּתוֹךְ לַעֲבֹר אֶצְלְךָ אֲנִיחֵנוּ חֲרָבוֹ חֲסָדִים מִשְׁמוֹאֵל  
 גִּלְגָּלֶת מִלִּדּוֹת עֲלִיוֹן חִלּוֹם נִשְׁיָהֶם אָדוֹם שְׁמָתִי  
 פְּלִשְׁתִּים תוֹלְדוֹת

Transcribe into Hebrew:

b <sup>e</sup> nôt	d <sup>e</sup> bārîm	hebrôn	binyāmîn	<sup>a</sup> dāmôt	n <sup>e</sup> bî'im
nišm <sup>e</sup> rû	hiškîm	q <sup>e</sup> ṭaltem	<sup>e</sup> môr	ta <sup>a</sup> bōd	dark <sup>e</sup> kā <sup>a</sup>
mišrîm	zōb <sup>e</sup> hê	be <sup>e</sup> met	yabdēl	mōt <sup>e</sup> rôt	napšî
'umlal	l <sup>e</sup> malkî	yithall <sup>b</sup> e <sup>k</sup> ûn	tišm <sup>e</sup> rēm	mišp <sup>e</sup> ṭê	yikr <sup>e</sup> û
baqq <sup>b</sup> ešû	miš <sup>a</sup> lôt				

<sup>a</sup> The vowel is placed *in* the final ך.

<sup>b</sup> The doubling dot.

## 6. MAQQEPH<sup>a</sup>

When two or more short words are closely associated in meaning they are often joined together by a hyphen-like line called Maqqēph (מקף, 'binding'). For example אִם טוֹב אֲנִי ('im tōḅ 'ānî, 'if good [am] I') may be united by Maqqeph, thus אִם-טוֹב-אֲנִי ('im-tōḅ-'ānî), and then, for grammatical purposes, they are considered as being virtually one word. That is to say:—as separate words not connected by Maqqeph they have each an accent, but once they have been joined together by Maqqeph (and have thereby become one word) it is only the last of the group which retains its accent, while the accent on the word before the Maqqeph is dropped—as above.

The loss of an accent before a Maqqeph may often lead to adjustment in pointing (i.e. in vowels). When, for example, the words אֶת קוֹלִי ('ēṭ qôlî, 'my voice') are joined by Maqqeph, the word אֶת loses its accent and, being a closed syllable, it is now a *closed unaccented syllable*; therefore (see p. 7) it *must have a short vowel*, and so the long vowel Sere ֶ is shortened to its short vowel Seghol ִ, thus: אֶת-קוֹלִי ('et-qôlî).

DEFINITION: Maqqeph is a short horizontal line connecting words together. Its effect is to deprive those words preceding it of their accents.

## 7. QAMEṢ-ḤAṬUPH<sup>a</sup>

Since the vowel-sign ֿ is used to represent both Qameṣ 'ā' and Qameṣ-Ḥaṭuph 'o', we have to determine when it is (long) 'ā' and when (short) 'o'. The rule enunciated on p. 7 is here applied thus:—If the vowel-sign ֿ occurs *in a closed unaccented syllable* it *must be short* and is therefore (short) 'o' = Qameṣ-Ḥaṭuph. If, on the other hand, it occurs in an *open* syllable, or in a syllable which, though *closed*, is *accented*, then it is long and therefore (long) 'ā' = Qameṣ.<sup>b</sup> Examples:

<sup>a</sup> See p. 4, footnote a.

<sup>b</sup> There are some exceptions, e.g. לִחְלִי (loh<sup>o</sup>lî); in this case the vowel under the first letter is 'o', since an original simple vocal shewa under the prefixed ל has become, under the influence of the composite shewa, the corresponding short vowel (see p. 10, Note).

1. וַיָּקוֹם (wayyāqom). This word is accented Mil'el (p. 8). The vowel  $\tau$  in the *open* syllable  $\text{וַי}$  is 'ā', but in the *closed unaccented syllable*  $\text{קוֹם}$  it is 'o'. Similarly וַתָּנוֹס (wattānos). However, in the word לִבְבָּ (lēbāb), the vowel  $\tau$  is in a syllable which, though closed, is *accented*; and so it is 'ā'.

2. חֻכְמָה (ḥok|mā). This word is accented Milra' (p. 8). The syllable  $\text{חֻכְ}$  is *closed and unaccented*; therefore the vowel  $\tau$  in it is 'o'. The vowel  $\tau$  in the open syllable  $\text{מָה}$  is 'ā'.

NOTE: This type of noun (meaning 'wisdom') can be easily distinguished from the verb חֻכְמָה (ḥā|k<sup>e</sup>mā, 'she was wise') by the Methegh in the first syllable of the word. The Methegh makes the reader pause (pp. 7 f.) and leave the syllable open, so that the vowel  $\tau$  is in an open syllable and therefore 'ā'. Similarly we distinguish between the noun אֹכֶלֶת ('ok|lā, 'food') and the verb אָכְלָה ('ā|k<sup>e</sup>lā, 'she ate').

3. חֲנִי has the doubling dot (Dagheš Forte, pp. 15–16) in the first  $\text{ח}$  and is on that account really חֲנִי (ḥon|nēnī). The vowel  $\tau$  is in a *closed unaccented syllable* and is therefore 'o'. But in the word לָמָה = לָמָה (lām|mā) the vowel  $\tau$  is in a syllable which, though closed, is *accented*, and it is therefore 'ā'.

N.B. The word בָּתִּים ('houses') is found with Methegh—בָּתִּים, which would seem to indicate that it was read as 'bātīm' and not 'bottīm'.

4. כֹּל-אִישׁ (kol-'iš). The Maqqeph after  $\text{כֹּל}$  has deprived it of its accent (p. 12), so that its vowel  $\tau$  is in a *closed unaccented syllable* and is 'o'.<sup>a</sup>

SUMMARY: The vowel-sign  $\tau$  is Qameṣ—'ā'—in an open syllable or in a syllable which is closed but accented.

It is Qameṣ-Haṭuph—'o'—in a *closed syllable* which is *unaccented* (i.e. apart from ordinarily recognizable closed syllables, when followed by a silent shewa, by the doubling dot, or by Maqqeph—and the syllable is *unaccented*).

Read and transcribe:

וַיָּמָת עֲרֻמָּה אֶמְרָנָה חֲכָמָתוֹ דְּבָרָה קִדְקִד שְׁמִרְתִּי בָקָר

<sup>a</sup> Without Maqqeph the word is כָּל ('all', 'every'). When linked by Maqqeph the syllable becomes *unaccented*, as well as being closed, so that its vowel is reduced from Holem (ō) to Qameṣ-Haṭuph, see p. 12. 6.

<sup>b</sup> Only words which have the accent Mil'el (i.e. on the syllable before the last) will be marked by the arrow-head over the accented syllable. Words over which there is no arrow-head are Milra' (accent on last syllable).

עֲנִיךָ שְׁמַרְתָּם שְׁמְעוּ יִרְבְּעוּ מִתְנִים נִפְלָה כְּדָרְלָעֶמֶר דְּמָה  
 לִילָה גְדִלָה מְרִים יִכְתֹּב-שָׁם אֲזִינָהּ יִכְרֹכוּ מִדְּבָר לְרֵאוּבִי  
 כְּתִפְשֶׁכֶם רָעַב גְּפִרִית כָּל-הָאָרֶץ שְׁמַר-לִי פְרִים כְּתוּנֹת  
 הַחֶכֶם

## 8. DĀGHĒŠ<sup>a</sup>

*Dāghēš* (דָּגֵשׁ, 'piercing') is a dot in the heart of a letter. It is of two kinds: (a) Dagheš Lene or weak<sup>b</sup> and (b) Dagheš Forte or strong.

(a) DAGHĒŠ LENE. There are six letters which have each a hard and a soft pronunciation—indicated in writing with and without a dot. They are:

ב <u>b</u>	ג <u>g</u>	ד <u>d</u>	כ <u>k</u>	פ <u>p</u>	ת <u>t</u>
בּ b	גּ g	דּ d	כּ k	פּ p	תּ t

These six letters without the dot are soft, i.e. pronounced as spirants; when the dot is inserted they become hard. This dot is called *Dagheš Lene*. Dagheš Lene, then, applies to the six letters בגדכפת (which are known mnemonically as כַּפֶּת בִּגְדֵּ B<sup>g</sup>ad K<sup>e</sup>pat) and, when inserted in them, hardens them.

Below are examples of these letters with and without Dagheš Lene:

ב		ג	
(i) בָּטַח (bāṭaḥ)	יָקָר (yiq bōr)	גָּזַל (gāzal)	לִנְיָה (lin gōp)
(ii) יָבִטַח (yib ṭaḥ)	קָבַר (qā ḥar)	יָגַל (yig zōl)	נָגַח (nā gap)
ד		כ	
(i) דָּרוֹם (dārôm)	הִצְדִּיק (hiṣ dîq)	כֹּל (kōl)	אָזָר ('ez kōr)
(ii) וְדָרוֹם (w <sup>e</sup> dārôm)	צָדַק (ṣā daq)	וְכֹל (w <sup>e</sup> kōl)	זָכַר (zā kar)
פ		ת	
(i) פָּרָה (pārâ)	יָסַר (yis pōr)	תָּלָה (tālâ)	לַחֲתֹם (laḥ tōm)
(ii) וּפָרָה (û pārâ)	סָפַר (sā par)	וּתָלָה (w <sup>e</sup> tālâ)	חָתַם (ḥa tam)

last) will be marked by the arrow-head over the accented syllable. Words over which there is no arrow-head are Milra' (accent on last syllable).

<sup>a</sup> See p. 4, footnote a.

<sup>b</sup> Weak Dagheš may have been so called in contradistinction to the other type of Dagheš which, denoting that a letter is doubled, is considered strong.

Examples in lines (i) show that *Dagheš Lene* appears in a letter (בגדכפת) when that letter commences a syllable in the beginning or middle of a word providing that there is no vowel immediately before that letter.

Conversely, the examples in lines (ii) show that *Dagheš Lene* is absent when the letter (בגדכפת) does not commence a syllable or when, at the beginning of a syllable, it is immediately preceded by a vowel.

(b) When DAGHEŠ FORTE appears in a letter it shows that, for some reason, that letter is doubled: קטל = קטטל; השר = השרשר. *Dagheš Forte* can appear in all letters (including the six letters בגדכפת), with the exception of the guttural letters (אהחע) and the letter ר. The gutturals, being throat-letters, cannot be doubled in pronunciation, nor can ר, so that *Dagheš Forte* cannot apply to these five letters (see p. 16, Note (b)).

A letter in a word may have to be doubled—and the doubling represented by a *Dagheš Forte*—for several reasons. Here are some main types of *Dagheš Forte*:

(i) *Dagheš Forte Compensative*, e.g.: The preposition מן (min) —‘from’—is often joined to the word it governs, so that the phrase ‘from Saul’ מן שאול (min šā’ûl) may become one word (a hypothetical) מןשאול (minšā’ûl); but the vowelless ך between the two vowelled consonants (is scarcely audible and, in fact) disappears—מןשאול—causing the following letter to be doubled (in pronunciation) and so represented (in writing) by a *Dagheš Forte* in it—מןשאול (miššā’ûl). Since the loss of the ך is *compensated* for by the doubling of the following letter, we have an example of *Dagheš Forte Compensative*. The same process is observed in some English words taken directly from Latin, e.g.: ‘inlegal’ becomes ‘illegal’, ‘inmune’ becomes ‘immune’.

(ii) *Dagheš Forte Characteristic*. There are conjugations of the Hebrew verb (pp. 105 f.) called ‘intensive’, because the second root-letter is doubled, e.g. בקש (biqqēš, ‘to seek’). Since this doubling is *characteristic* of the conjugation, the *Dagheš Forte* which denotes the doubling is known as *Dagheš Forte Characteristic*.

(iii) *Dagheš Forte Euphonic*. Sometimes, for the sake of clearer or smoother pronunciation, a letter in a word is doubled. The Dagheš which denotes this doubling is called *Dagheš Forte Euphonic*.

NOTE: (a) If, for example, the preposition מִן ('from') is joined with a word beginning with one of the six letters בגדכפת, such as כֹּל (kōl, 'all'), and the combination becomes (hypothetically מִנְכֹּל, minkōl, and then) מִכְּכֹל = מִכְּכֹל (mikkōl), the Dagheš in the כ acts both as Lene (since it shows that the letter is hardened) and Forte (since it shows that the letter is doubled).

(b) If the letter to be doubled happens to be a guttural or ך then, since these cannot be doubled (and so cannot receive Dagheš Forte), certain adjustments take place. An example will best illustrate. When the preposition מִן is joined to the noun אִישׁ ('iš, 'a man'), the resulting combination cannot be מִאִישׁ (mi''iš), so the vowel (here Hireq .) preceding the guttural (here א) is prolonged (into Sere ..) producing the form מֵאִישׁ (mē'iš, 'from a man'). The (first) syllable, which would normally be closed by the doubling of the next letter, has become open and, since an open syllable usually has a long vowel (p. 7), the vowel in it is lengthened. Similarly 'from evil' is (not the impossible מִרָע, mirrā', but) מֵרָע (mērā'). (Hireq is lengthened to Sere because they are in the same class of vowels.)

SUMMARY: Dagheš—a dot in the heart of a letter—is of two kinds:

(a) Dagheš Lene applies to the six letters בגדכפת and, when inserted in them, hardens them by changing the sound from spirant to momentary. Dagheš Lene occurs in these letters at the beginning of a syllable, provided that no vowel immediately precedes.

(b) Dagheš Forte denotes that a letter is doubled. It applies to all letters except the gutturals (אחזע) and ך. It may be



- (i) *Compensative*. When, for some reason, a letter is assimilated, the following one is doubled (with Dagheš Forte in it) to compensate for its loss.
- (ii) *Characteristic*. The characteristic of certain conjugations of the verb is the doubling of the second root-letter, which receives a Dagheš Forte.
- (iii) *Euphonic*. A letter in a word is sometimes doubled for clearer pronunciation.

NOTE: When the letter to be doubled is a guttural or ך then, since these cannot be doubled (i.e. receive Dagheš Forte) the preceding vowel is lengthened.

## 9. MAPPIQ

When the letter ה stands vowelless at the end of a syllable it is usually silent, as מָה (mâ). There are cases, however, where, standing vowelless at the end of a syllable, it is (not meant to be a silent or vowel-letter but) to have the full status of a consonant and be pronounced as a sharp 'h'. To illustrate: the fem. of the noun סוּם (sûs, 'horse') is סוּסָה (sûsâ, 'mare'), but סוּם with the fem. sing. possessive ('her horse') is סוּסָהּ (sûsāh).

The ה in the first case is silent, but in the second it is audible and sharp—as denoted by the dot in it, called מַפִּיק—Mappîq ('bringing out'). The ה in the verb גָּבַהּ (gābah) is likewise an ordinary letter, sharply audible.

## 10. RAPHE<sup>a</sup>

We have seen (on p. 16) that a letter is sometimes doubled for smoother pronunciation, in which case it has a Dagheš Forte Euphonic. Conversely, for the same reason, the doubling of a letter is sometimes omitted and Dagheš Forte is dropped, in which case a short horizontal line, called רַפֵּה Rāphe<sup>a</sup> ('soft') appears over the letter. For example, the plural verb 'they sought' should be בִּיקְשׁוּ (biqqēšû) with a Dagheš Forte Characteristic in the ק (p. 15), but it is often found without the doubling of the second root-letter as בִּיקְשׁוּ (biqēšû) with a Raphe over that

<sup>a</sup> See p. 4, footnote a.

letter, indicating that, for smoother pronunciation, the doubling (i.e. the Dagheš Forte) has been omitted.

NOTE: Often, especially in words of very frequent use, even Raphe does not appear over the letter which has been deprived of its (doubling, i.e. its) Dagheš Forte. The expression 'and he was' should strictly be וַיְהִי (wayy<sup>h</sup>hî) but is found either as וַיְהִי (wa y<sup>e</sup>hî) (without a Raphe over the ך, but) with Methegh after the Pathah showing that the shewa following it is vocal (pp. 7 f., and p. 9, footnote *d*), or simply as וַיְהִי.<sup>a</sup>

DEFINITION: RAPHE is a short horizontal line placed over a letter to indicate that the doubling of that letter, i.e. Dagheš Forte, is omitted.

## 11. QUIESCENT LETTERS

The letters אהו״ are so feeble (in pronunciation) that, under certain conditions, they lose their consonantal character and *quiesce*, i.e. they become silent. Hence they are called *Quiescent Letters*.

The examples below illustrate how they quiesce:

1. The word for 'God' is אֱלֹהִים (ʿ<sup>e</sup>lōhîm) but in the combination 'to God' (first לְאֱלֹהִים (leʿ<sup>e</sup>lōhîm)<sup>b</sup>) the א *quiesces* and loses its consonantal character, and the word becomes לְאֱלֹהִים (lēʿlōhîm)—see p. 28. 5.

2. When the preposition ל ('to') is prefixed to the word יְהוּדָה (y<sup>e</sup>hûdâ, 'Judah'), the combination לְיְהוּדָה (l<sup>e</sup>y<sup>e</sup>hûdâ) first becomes לְיְהוּדָה (liy<sup>e</sup>hûdâ), but the ך *quiesces* and loses its consonantal status, the word becoming לְיְהוּדָה (lîhûdâ)—see p. 27. 3.

3. The word for 'death' is מָוֶת (máwet) which, when taken together with a following word (e.g. 'death-of Moses') is spoken hurriedly and (becomes first a hypothetical מָוֶת māwt and then) the ך *quiesces*, producing the form מוֹת־מֹשֶׁה (môt-mōšeh).

<sup>a</sup> וַיְהִי is actually the normal form, but when this expression is attached by Maqqeph to a monosyllable, or a two-syllabled word accented Mil'el, then ן becomes two places back from the accented syllable and receives Methegh. Thus וַיְהִי מֹשֶׁה, וַיְהִי לָהֶם but וַיְהִי־בֶן, וַיְהִי־עָרֶב.

<sup>b</sup> See p. 10, Note.

NOTE: When, at the end of a syllable, the letters י and ל are preceded by vowels which are not homogeneous to them, they retain their consonantal character, e.g.:

[מִי mî and מֵי mē, but] יַי day, גִּי gôy, קָנִי qānûy.

[לִי lû and לֹי lô, but] צִי saw, פִּי pîw, קִי qaw.

## 12. THE GUTTURALS—אֶהחֵע

The gutturals, אֶהחֵע, being throat-letters, have the following peculiarities:

1. As explained on p. 16, Note (b), they cannot be doubled and therefore never receive Dagheš Forte; instead of the doubling, the vowel before them is lengthened, e.g. 'from a man' is מֵאָדָם (mē'ādām) (instead of מֵאֲדָם (mi''ādām)).<sup>a</sup>

2. On p. 10 it was shown how gutturals take Composite Shewa—ֵֿֿֿ instead of the simple vocal shewa; thus, while the pl. of יָשָׁר (upright) is יָשָׁרִים (yē'sārîm), the pl. of (a word of the same class but beginning with a guttural, as) חָכָם (wise) is חָכָםִים, חָכָםִים (not חָכָמִים, חָכָמִים).

3. The gutturals have a preference for the vowel Pathah (ֶ) under them and even before them. For example, מֶלֶךְ (mélek, 'king') is a type of noun which has the vowel Seghol (ֶֿ) in both syllables, but a noun of the same class which has a terminal guttural is זֶבַח (zébah, 'sacrifice', instead of זֶבֶח, zébeh), the guttural attracting the vowel Pathah. With medial guttural it is זֶבַחִ (instead of זֶבֶחִ).

4. The type of noun סוּס (sûs, 'horse') is a monosyllable with the vowel Šureq (וּ) between two consonants; but the same type of noun with a terminal guttural is רוּחַ (read 'rúah',<sup>b</sup> 'wind', instead of רוּח, rûh). The extra vowel—Pathah—under the guttural arises involuntarily in pronunciation when the guttural follows a full accented vowel. This is called *Furtive Pathah*. Similarly in the verb; the normal infinitive is שָׁמֹר (š'môr, 'to keep') but the infinitive of a verb with a guttural third root-letter is שָׁמֹעַ (š'mōa',<sup>b</sup> 'to hear').

<sup>a</sup> Similarly the letter ך (p. 16, Note (b)).

<sup>b</sup> The Furtive Pathah is read *before* its consonant.

SUMMARY: The guttural letters אהחע:

1. Do not admit Dagheš Forte (since they cannot be doubled) but the preceding vowel is lengthened instead. (Similarly with ך.)
2. Take Composite Shewa instead of simple Vocal Shewa.
3. Prefer the vowel Pathah (ַ) under them and even before them.
4. Take a Furtive Pathah after a full accented vowel.

### 13. ACCENTS

The opening lines of Genesis, as they appear in the printed editions of the Hebrew Bible, are reproduced here, to indicate the presence of accents and their main functions. They are:

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (verse 1)

וְהָאָרֶץ הֵיטָהָ תְּהוֹ וְכָהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם... (verse 2)

Each word has, apart from vowels, a small sign either below or above one of its syllables. These small signs are the *accents* and they serve:

(a) *To mark the tone-syllable*, i.e. to indicate the syllable to be stressed in pronunciation. In each of the first three words of verse 1 the accent is on the last syllable (Milra', p. 8), showing that the stress is to be on the last syllable (b<sup>e</sup>rē'sîṭ bārā' 'ēlōhîm); but in הַשָּׁמַיִם (haššāmáyim, v. 1) and וְהָאָרֶץ (w<sup>e</sup>hā'āreṣ, v. 2), the accent is on the syllable last but one (Mil'el, p. 8).<sup>a</sup>

(b) *As punctuation marks*, i.e. they divide the verse into its logical constituent parts. These are of two kinds which may conveniently be called *Stops* and *Continuation marks*.<sup>b</sup> The two major stops being:

i. (,) called *Sillûq* (סִלּוּק), which always appears under the last word of a verse, as under וְהָאָרֶץ at the end of verse 1. The

<sup>a</sup> In grammars all accents are indicated by a conventional arrow-head over the stressed syllable. Since most words are Milra', only Mil'el words are marked.

<sup>b</sup> These are usually termed 'Disjunctive and Conjunctive accents' A full list of accents is given at the end of the book, Appendix, § 2.

*Silluq* is naturally *the greatest stop* in a verse, and regularly followed by the sign : called *Sôph<sup>a</sup> Pāsûq* (סוף פסוק, 'end of verse').

ii. (ֿ) called '*Athnāḥ*' (אַתְנָח), as under the word אֱלֹהִים, is the second greatest stop and divides the verse into two logical parts. The values of '*Athnāḥ*' and *Silluq* are seen in the translation of verse 1. 'In the beginning God created'—first half of verse, ends with '*Athnāḥ*'. 'The heavens and the earth'—second half of verse, ends with *Silluq*, followed by the *Soph Pasuq* sign.

N.B. Since the sign (ֿ) is used for both the accent *Silluq* and the *Methegh*, they are to be distinguished. If this sign occurs under a word in the *middle* of a verse it must be *Methegh*; if it occurs under the accented syllable of a word at the *end* of a verse it is *Silluq*. They may both occur together, thus : מְהַאֲדָם has both a *Methegh* and a *Silluq*. *Silluq* always occurs in the accented syllable (of the last word in a verse) but *Methegh* never does.

(c) As *musical signs* for chanting the Scriptures in the Synagogues.

SUMMARY: The accents serve (a) to mark the tone-syllable, (b) as marks of punctuation, and (c) as musical signs for chanting Scripture.

## 14. PAUSE

A word is said to be *in pause* when its accent is a major stop, i.e. a *Silluq* or '*Athnāḥ*' (pp. 20–1); in either case the word being at the end of a clause. The tendency, in speech, is to prolong the accented syllable of the last word in a sentence, i.e. when the word is in pause: thus, the word for 'water' is מַיִם (máyim) in the middle of a sentence, but in pause it is : מַיִם—מַיִם (máyim) with '*Athnāḥ*' or *Silluq*, i.e. the short vowel *Pathaḥ* (ֿ) in the accented syllable is lengthened to *Qameṣ* (ֿ). Similarly, 'he hath kept' is שָׁמַר (šāmár) in the middle of a sentence, but in pause it is : שָׁמַר—שָׁמַר (šāmár) with '*Athnāḥ*' or *Silluq*.

(The changes in pointing due to pause are dealt with more fully on pp. 137 f.)

<sup>a</sup> See p. 4, footnote a.

## 15. KETHIBH<sup>a</sup> AND QERE

An interesting feature in the printed Hebrew Bibles is that corrections of recognized errors are made in the margin or footnote, while the uncorrected words are retained in the text. The refusal to change the text, even where obvious errors are recognized, is due to the extreme reverence felt for it and acts as a safeguard against tampering with it.

(a) An excellent illustration of this is afforded by the impossible word אֲנִי (in Jeremiah xlii 6) which obviously cannot be read. We may imagine that what happened was somewhat as follows. The Personal Pronoun 'we' is אֲנִיָּהּ in Classical Hebrew, but there is a shorter form אֲנִי which does not occur in the Bible. The scribe of the text in Jeremiah began writing the word אֲנִיָּהּ but, after having written the first two letters, left it in its shorter (unclassical) form אֲנִי. Since the manuscript was written without vowel-signs (pp. 6–7) the scribe wrote אִנִּי instead of אֲנִיָּהּ. When, later, the vowel-signs were introduced, a scheme was devised for attracting the attention of the reader to the error and its correction, without altering the text. The consonants of the erroneous word (here אֲנִי, i.e. אִנִּי) were retained but were given the vowels of the corrected form (here אֲנִיָּהּ, namely אִיָּהּ), thereby producing an impossible form (here אֲנִיָּהּ). The reader is thus forced to halt at the impossible word and to refer to the margin or footnote where the correction is given.

*The uncorrected word in the text is the Kethîbh (כְּתִיב, 'it is written'). The corrected reading in the margin or footnote is the Qerê (קֶרֶי, 'to be read'). In the example quoted above the Kethîbh is אֲנִי and the Qerê is אֲנִיָּהּ.*

NOTE: In the unpointed scrolls read in the Synagogues, the Kethibh (i.e. the uncorrected form) is similarly retained in the text, but no Qere (corrected form) is given in the margin or footnote. The reader is expected to be familiar with the text and to know when a word is to be corrected, i.e. to read the Qere instead of the (written) Kethibh.

(b) A word which has an offensive or indelicate meaning,

<sup>a</sup> See p. 4, footnote a.

though written in the text (Kethibh) is often replaced in reading (Qere, footnote) by another word—usually a euphemistic one.

(c) Another type of deliberate change in reading due, in this case, to reverence, is the Divine name  $\text{יְהוָה}$  or  $\text{יְהוֹה}$  (Yah<sup>a</sup>weh or Yahweh). The Divine name was considered too sacred to be pronounced; so the consonants of this word were written in the text (Kethibh), but the word read (Qere) was  $\text{אֲדֹנָי}$  (meaning 'Lord'). The consonants of the (Kethibh)  $\text{יהוה}$  were given the vowels of the (Qere)  $\text{אֲדֹנָי}$  namely  $\text{ָ} \text{ִ} \text{ֶ} \text{ֶ} \text{ֶ}$ , producing the impossible form  $\text{יְהוֹה}$ .<sup>a</sup> (Y<sup>e</sup>hōwā).<sup>b</sup> Since, however, the Divine name occurs so often in the Bible, the printed editions do not put the reading required (Qere) in the margin or footnote; the reader is expected to substitute the Qere for Kethibh, without having his attention drawn to it every time it occurs. For this reason it has been called *Qere Perpetuum*, i.e. permanent Qere.<sup>c</sup>

Another example of *Qere Perpetuum* is the fem. sing. Personal Pronoun  $\text{הִיא}$  (hī', 'she'), which so frequently appears in the Pentateuch in the impossible form  $\text{הוּא}$ . This is due to confusion with the masc. sing.  $\text{הוא}$  (hu', 'he').<sup>d</sup> The consonants of the uncorrected form  $\text{הוא}$  (Kethibh) were given the vowel of the correction (Qere)  $\text{הִיא}$ , namely the vowel Hireq (.) and the impossible form  $\text{הוּא}$  was produced. Once again, the required reading (Qere) is not given marginally or in a footnote, because of the frequency with which this word occurs in the Bible.

## 16. THE ARTICLE

There is no word for the *indefinite* article in Hebrew; 'a' or 'an' is not expressed, e.g.  $\text{מֶלֶךְ}$  'king' or 'a king',  $\text{עֵיִן}$  'eye' or 'an eye'. The context implies that the word is indefinite.

(a) The *definite* article 'the' is said to have been originally  $\text{הַ}$

<sup>a</sup> The composite shewa which was under the guttural א in the word  $\text{אֲדֹנָי}$  becomes a simple shewa under the ה of the Kethibh  $\text{יְהוֹה}$ .

<sup>b</sup> The English Jehovah.

<sup>c</sup> In the Qumrān (Dead Sea) scroll of Isaiah, the Qere of the Divine name is usually written above the Kethibh, thus  $\text{יְהוָה}$ .<sup>a</sup> This device of substitution is early, belonging to a period before vowel-points were introduced.

<sup>d</sup> Before the main vowel-sounds were represented by the vowel-letters, both  $\text{הוא}$  and  $\text{הִיא}$  were written  $\text{הא}$ .

(like the Arabic 'al'). When attached to the word it defined (e.g. **הַמֶּלֶךְ** 'the king'), the vowelless **ל** was assimilated and the following letter was consequently doubled, with Dagheš Forte (p. 15) **הַמֶּלֶךְ**. *The article<sup>a</sup>, therefore, before an ordinary (i.e. non-guttural) letter is ה followed by Dagheš Forte.*

(b) When the article is prefixed to a word beginning with a guttural (**א**ה**ח**ע) or **ך** then, since these letters cannot be doubled (i.e. will not admit the Dagheš Forte which should follow the article), certain adjustments in the pointing of the article have to be made, as follows:

(i) The rule (p. 16, Note (b), and p. 19. 1) that, if the letter to be doubled with Dagheš Forte is a guttural or **ך**, the preceding vowel is lengthened instead, holds good for the weaker gutturals **א**ע and the letter **ך**:

א	'light' <b>אור</b>	'the light' <b>האור</b>	'man' <b>אדם</b>	'the man' <b>האדם<sup>b</sup></b>
ע	'eye' <b>עין</b>	'the eye' <b>העין</b>	'city' <b>עיר</b>	'the city' <b>העיר</b>
ך	'head' <b>ראש</b>	'the head' <b>הראש</b>	'foot' <b>רגל</b>	'the foot' <b>הרגל</b>

*Before the weaker gutturals אע and the letter ך the article is ה.*

(ii) The article before the harsh gutturals **הח** is pointed thus:

ה	'palace' <b>היכל</b>	'the palace' <b>ההיכל<sup>b</sup></b>	'glory' <b>הוד</b>	'the glory' <b>ההוד</b>
ח	'darkness' <b>חשך</b>	'the darkness' <b>החשך</b>	'dream' <b>חלום</b>	'the dream' <b>החלום</b>

*Before the stronger gutturals הח the article is ה.* No Dagheš Forte, of course, follows, nor is the vowel under the article lengthened; Dagheš Forte is said to be implicit in the harsh sounds of these gutturals.

(iii) A divergence from the above two sections occurs when the article stands before an *unaccented* **ה** and **ע**, and *always* before **ף**, thus:

<sup>a</sup> By the 'article' is meant the *definite* article.

<sup>b</sup> Methegh two places back from accent.



'mountains' הָרִים (the ה is *unaccented*), 'the mountains' הַהָרִים<sup>a</sup>  
 'dust' עָפָר ( „ ע „ ), 'the dust' הָעָפָר<sup>a</sup>  
 'wise (man)' חָכָם ( „ ח „ ), 'the wise (man)' הַחָכָם<sup>a</sup>  
 'valour'<sup>b</sup> הָיִל ( „ ה is *accented*), 'the valour' הַיִּל

*Before an unaccented ע and ה and always before ח the article is ה.*

(iv) However, *before an accented ה and ע the article is ח*, as in (i).

'a mountain' הָר (the ה is *accented*), 'the mountain' הַהָר  
 'to a mountain' הָרָה ( „ ה „ ), 'to the mountain' הַהָרָה  
 'strong' עָז ( „ ע „ ), 'the strong' הָעָז  
 'iniquity' עָוֹל ( „ ע „ ), 'the iniquity' הָעָוֹל

SUMMARY: The article is pointed as follows:

(a) Before ordinary letters (i.e. excluding gutturals and ר) it is ה followed by Dagheš Forte: הַמֶּלֶךְ.

(b) (i) Before the weaker gutturals עא and ר it is ה: הָאֵר, הָרֵאשׁ, הָעֵץ.

(ii) Before the harsh gutturals חה it is ה: הַחֵשֶׁךְ, הַחֵיכָל.

(iii) Before an *unaccented* ה and ע and always before ח it is ה: הָהָרִים, הָעָפָר, הַחָכָם.

(iv) Before an *accented* ה and ע it is ח: חָהָר, חָעָז.

NOTE TO EXERCISE 1.

'The man said' is expressed in Hebrew as 'He said, (namely) the man', אָמַר הָאָדָם.

'God created' is expressed in Hebrew as 'He created, (namely) God', בָּרָא אֱלֹהִים.

*The verb generally precedes its subject in Hebrew; this is the normal order.*

(We shall see later that when special emphasis is laid on the subject, it comes first, e.g. אָמַר הָאָדָם means 'the man said'.)

<sup>a</sup> See note <sup>b</sup> on previous page.

<sup>b</sup> This is the pausal form of הָיִל (p. 21).

## EXERCISE 1

he created בָּרָא	city (f.) עִיר	king מֶלֶךְ
he said אָמַר	God אֱלֹהִים	day יוֹם
he came בָּא	dust עָפָר	night לַיְלָה
to, unto אֶל	darkness חֹשֶׁךְ	light אֹר
from מִן	head רֹאשׁ	man אָדָם
and וְ	temple, palace הֵיכָל	earth, land, ground אֲדָמָה

(1) מֶלֶךְ, הַמֶּלֶךְ (2) יוֹם, הַיּוֹם (3) לַיְלָה, הַלַּיְלָה (4) אֹר, הָאֹר  
 (5) עִיר, הָעִיר (6) רֹאשׁ, הָרֹאשׁ (7) חֹשֶׁךְ, הַחֹשֶׁךְ (8) הֵיכָל,  
 הַהֵיכָל (9) עָפָר, הָעָפָר (10) הַיּוֹם וְהַלַּיְלָה (11) הָאֹר וְהַחֹשֶׁךְ  
 (12) מֶלֶךְ וְאָדָם, הַמֶּלֶךְ וְהָאָדָם (13) אֲדָמָה וְעָפָר, הָאֲדָמָה  
 וְהָעָפָר (14) עִיר וְהֵיכָל, הָעִיר וְהַהֵיכָל (15) בָּרָא אֱלֹהִים אָדָם  
 מִן-הָאֲדָמָה (16) בָּא הַמֶּלֶךְ מִן הַהֵיכָל (17) אָמַר אֱלֹהִים אֶל-  
 הָאָדָם (18) וְאֶל-הָעִיר בָּא הַמֶּלֶךְ (19) בָּרָא אֱלֹהִים אֹר מִן-  
 הַחֹשֶׁךְ

(1) a night, the night; (2) a day, the day; (3) a man, the man;  
 (4) God, the God; (5) ground, the ground; (6) a palace, the palace;  
 (7) darkness, the darkness; (8) dust, the dust. (9) God and the king.  
 (10) The palace and the city. (11) The man and the ground.  
 (12) The darkness and the light. (13) He created a man from  
 the ground. (14) God said unto the king. (15) The man came  
 unto the city. (16) The night came and the darkness. (17) And  
 unto the man God said. (18) The king came from the city.  
 (19) Unto the dust. (20) From the palace.

## 17. THE INSEPARABLE PREPOSITIONS

ל 'to' or 'for'      ב 'in', 'with', or 'by'      כ 'as' or 'like'.

These prepositions have no existence as separate words but, like the article, they attach themselves, as prefixes, to the words

<sup>a</sup> e.g. וְאָדָם, full account given on pp. 40-1.

<sup>b</sup> There is a Methegh here, because this syllable is two places back from the accented syllable (pp. 7-8. 3).

they govern. They are therefore called *Inseparable Prepositions*. It seems that ל is the essential element of אֶל-<sup>a</sup> 'unto', ב of the (obsolete) בֵּית 'within', כ of כֵּן 'so'.

## (A)

The pointing of the inseparable prepositions is as follows:

1. *Normally* vowelless, i.e. *with Shewa*, thus:

a king מֶלֶךְ	to a king לְמֶלֶךְ	in a king בְּמֶלֶךְ	as a king כְּמֶלֶךְ
a man אָדָם	to a man לְאָדָם	in a man בְּאָדָם	as a man כְּאָדָם

2. When the inseparable preposition is prefixed to a word whose first letter has a shewa (e.g. שְׁמוּאֵל 'Samuel') then, since two shewas cannot stand together at the beginning of a word (as לְשְׁמוּאֵל), the shewa under the prefix becomes Hīreq (לְשְׁמוּאֵל, p. 10, Note). Hence, *before a shewa the inseparable preposition is pointed with Hīreq*, thus:

Samuel שְׁמוּאֵל	to Samuel לְשְׁמוּאֵל	in Samuel בְּשְׁמוּאֵל
kings מְלָכִים	to kings לְמְלָכִים	in kings בְּמְלָכִים
	as Samuel כְּשְׁמוּאֵל	
	as kings כְּמְלָכִים	

3. A special case of 2 is when the inseparable preposition is prefixed to a word beginning with י as יְהוּדָה 'Judah'. 'To Judah' is first לְיְהוּדָה (2 above) but the י *quiesces*, i.e. it loses its consonantal character and merges into the preceding homogeneous vowel (p. 18. 2) becoming לְיִהוּדָה. Hence, *before י the inseparable preposition is pointed with Hīreq and the shewa under the י falls away*, thus:

Judah יְהוּדָה	to Judah לְיִהוּדָה	in Judah בְּיִהוּדָה
Jerusalem יְרוּשָׁלַיִם <sup>b</sup>	to Jerusalem לְיִרוּשָׁלַיִם	in Jerusalem בְּיִרוּשָׁלַיִם
	as Judah כְּיִהוּדָה	
	as Jerusalem כְּיִרוּשָׁלַיִם	

4. Another special case of 2 is when the inseparable preposition is prefixed to a word whose first letter (is a guttural which) has a composite shewa, as אֶרֶץ 'a lion'. The combination לְאֶרֶץ is of course impossible (since two shewas cannot stand together at the

<sup>a</sup> אֶל or אֶל-.

<sup>b</sup> Commonly found as יְרוּשָׁלַם.

beginning of a word) so, *under the influence of the composite shewa the inseparable preposition assumes the corresponding short vowel* (p. 10, Note):

a lion	אֲרִי	to a lion	לְאֲרִי	in a lion	בְּאֲרִי	as a lion	כְּאֲרִי
Edom	אֲדוֹם	to Edom	לְאֲדוֹם	in Edom	בְּאֲדוֹם	as Edom	כְּאֲדוֹם

5. An exception to 4 is the word אֱלֹהִים 'God'. The combination is first לְאֱלֹהִים (4 above) but the א *quiesces* and loses its consonantal character (p. 18. 1), i.e. it becomes silent, thus:

God אֱלֹהִים    to God לְאֱלֹהִים    in God בְּאֱלֹהִים    as God כְּאֱלֹהִים

6. On p. 23 it was explained that the Divine name is always written יְהוָה (Kethibh) but read אֲדֹנָי (Qere—'the Lord'), and that the impossible form יְהוָה was produced by giving the Kethibh the vowels of the Qere. The same process is carried out consistently when the inseparable preposition is prefixed to the Divine name, thus:

'Yahweh' is written יְהוָה (Kethibh) <sup>and</sup> read as אֲדֹנָי 'the Lord' (Qere)

'to Yahweh'	„	לְיְהוָה ( „ )	„	לְאֲדֹנָי	<sup>a</sup> 'to the Lord' (Qere)
'in Yahweh'	„	בְּיְהוָה ( „ )	„	בְּאֲדֹנָי	<sup>a</sup> 'in the Lord' ( „ )
'as Yahweh'	„	כְּיְהוָה ( „ )	„	כְּאֲדֹנָי	<sup>a</sup> 'as the Lord' ( „ )

7. Sometimes *immediately before the tone-syllable the inseparable preposition assumes the vowel Qames*, e.g. 'waters to waters' <sup>b</sup> לְשֵׁבֶת מַיִם לְמַיִם, 'to sit' לְשֵׁבֶת.

(B)

*When the inseparable preposition is followed by the article, e.g. 'to the king' (which we should expect to be לְהַמֶּלֶךְ), the ה of the article (is scarcely audible and, in fact,) falls away, surrendering its vowel to the preposition, thus: לְמֶלֶךְ. In the same way, 'to the man' (לְהָאָדָם) becomes לְאָדָם, 'to the darkness' (לְהַחֹשֶׁךְ) becomes לְאָחֶשֶׁךְ, and 'to the dust' (לְהָעָפָר) becomes לְעָפָר.*

Just as 'הָ becomes 'ל, so 'בָה becomes 'ב and 'כָה becomes 'כ

„	'הָ	„	'ל	„	'בָה	„	'ב	„	'כָה	„	'כ
„	'הָ	„	'ל	„	'בָה	„	'ב	„	'כָה	„	'כ

<sup>a</sup> As in nc. 5, the א (in לְאֲדֹנָי) quiesces, leaving לְאֲדֹנָי, &c.

<sup>b</sup> Pausal, p. 21.

## (C)

The preposition מִן 'from' is usually prefixed to the word it governs, when that word has not the article. It then becomes inseparable, and is pointed as follows:

1. *Before ordinary letters* (i.e. excluding gutturals אהחע and the letter ר) e.g. שָׂאֹל 'Saul' (the combination מִןשָׂאֹל becomes מִשָּׂאֹל—p. 15, i.e.) the vowelless ך is assimilated and the following letter is doubled by Dagheš Forte Compensative: *it thus becomes מִשָּׂאֹל followed by Dagheš Forte.*

'from a king' מִמֶּלֶךְ      'from a day' מִיּוֹם      'from a night' מִלַּיְלָה

2. *Before gutturals or ר* (e.g. אָדָם 'a man', then 'from a man' is מִמָּאָדָם for a hypothetical מִאָדָם, i.e.), since these letters cannot receive a Dagheš Forte, the preceding vowel, here under the preposition, is lengthened (p. 19. 1) and *the preposition is מִן*, thus:

'from a city' מִמְּעִיר      'from darkness' מִמַּחֲשֶׁךְ      'from a head' מִמֶּרֶאשׁ

3. *When followed by the article*, the preposition may remain separate, as מִן הַמֶּלֶךְ or become inseparable מִמֶּלֶךְ; in the latter instance *the article remains intact*: 'from the man' מִמֶּלֶךְ הָאָדָם, 'from the dust' מִמֶּעָפָר.

NOTE: Each of the other inseparable prepositions (ל, ב, כ) is a vowelless consonant which together with the article makes one syllable (לְהֵ, לֵהּ) so that, in pronunciation, the ה is *squeezed out* and the vowelless consonant seizes its vowel (לְ, לֵ). This cannot happen when the article follows the inseparable מִן\*, since the latter is a complete syllable in itself; therefore in this case the article remains.

## SUMMARY:

## (A)

The inseparable prepositions ל, ב, כ are pointed

1. Normally with shewa: לְמֶלֶךְ

2. Before a shewa they take Hireq: לְשִׁמוּאֵל

\* Since the ה of the article is a guttural, the preposition is מִן before it.

3. Before י they take Hıreq, but the shewa under the י falls away: לִיהוּדָה

4. Before a composite shewa they assume the corresponding short vowel: לְאָרִי

5. Before אֱלֹהִים they take Sere and the composite shewa under the א disappears: לְאֱלֹהִים

6. Before יהוה they follow 5 with the vowels of the Qere: לִיהוֹה

7. Before the tone syllable they often take Qameṣ: לְשֹׁבֶת

### (B)

When these inseparable prepositions are followed by the article, the ה of the article disappears and the prepositions assume its pointing: לְמֶלֶךְ, לְאָדָם, לְעֶפֶר

### (C)

When the preposition מִן becomes inseparable, then

1. Before ordinary letters (excluding the gutturals and ר) it is מִ followed by Dagheš Forte: מִמֶּלֶךְ
2. Before gutturals and ר it is מִ: מִמֶּלֶךְ, מִמֶּלֶךְ, מִמֶּלֶךְ
3. Before the article it is מִ, as in 2, and the article remains intact: מִמֶּלֶךְ, מִמֶּלֶךְ

## EXERCISE 2

he called קָרָא	heavens (pl.) שָׁמַיִם	Samuel שְׁמוּאֵל
he gave נָתַן	word, thing דָּבָר	a people עַם
he saw רָאָה	woman, wife אִשָּׁה	the „ הָעָם
he went, walked הֵלֵךְ	no, not לֹא <sup>a</sup>	Yahweh, the Lord יְהוָה <sup>b</sup>

(1) מֶלֶךְ, לְמֶלֶךְ, מִמֶּלֶךְ; הֶמְלִיךְ, לְהִמְלִיךְ, מִן־הִמְלִיךְ (2) אָדָם, כָּאָדָם, מֵאָדָם; הָאָדָם, כָּאָדָם, מִן־הָאָדָם (3) הֵיכָל, בְּהֵיכָל,

<sup>a</sup> The negative precedes the word it negates, thus: 'he saw not' רָאָה לֹא.

<sup>b</sup> It is best to leave this word unpointed and to translate it by the conventional 'the Lord'.

מִן־הַהֵיכָל (4) הַחֹשֶׁךְ, לַחֹשֶׁךְ, בַּחֹשֶׁךְ (5) עָפָר, מֵעָפָר; הָעָפָר,  
 בָּעָפָר, מִן־הָעָפָר (6) אֱלֹהִים, בְּאֱלֹהִים, מֵאֱלֹהִים; הָאֱלֹהִים,  
 בְּאֱלֹהִים; מִן־הָאֱלֹהִים (7) יְהוָה, לַיהוָה, מִיְהוָה (8) אֲדָמָה,  
 בְּאֲדָמָה; הָאֲדָמָה, בְּאֲדָמָה (9) שָׁמוּאֵל, לְשָׁמוּאֵל, בְּשָׁמוּאֵל,  
 מִשְׁמוּאֵל (10) קָרָא אֱלֹהִים לְאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַלַּיְלָה  
 (11) הִלָּךְ הָעַם בַּחֹשֶׁךְ וְלֹא רָאָה אֹר (12) נָתַן שְׁמוּאֵל מֶלֶךְ לָעַם  
 (13) מִן־הַשָּׁמַיִם רָאָה יְהוָה (14) בָּרָא אֱלֹהִים אָדָם מֵעָפָר וְאִשָּׁה  
 מִן־הָאָדָם (15) אָמַר שְׁמוּאֵל אֶל־הָעַם: בָּא הַמֶּלֶךְ אֶל־הָעִיר  
 (16) קָרָא אֱלֹהִים לְשְׁמוּאֵל בַּלַּיְלָה (17) נָתַן אֱלֹהִים אִשָּׁה לְאָדָם  
 (18) יְהוָה מֶלֶךְ בַּשָּׁמַיִם (19) הִלָּךְ הַמֶּלֶךְ אֶל־הַהֵיכָל בַּלַּיְלָה  
 (20) נָתַן אֱלֹהִים אֹר לְאָדָם וְלִאִשָּׁה (21) לֹא אָמַר הַמֶּלֶךְ  
 לְשְׁמוּאֵל דָּבָר (22) קָרָא שְׁמוּאֵל אֶל־יְהוָה (23) לֹא נָתַן יְהוָה  
 אֹר לָעַם (24) הִלָּךְ שְׁמוּאֵל בָּעִיר (25) רָאָה יְהוָה בְּשְׁמוּאֵל רֹאשׁ  
 לָעַם

(1) a day, in a day, from a day; the day, in the day, from the day; (2) a woman, to a woman, from a woman; the woman, to the woman, from the woman; (3) a city, like a city, from a city; the city, like the city, from the city; (4) the darkness, in the darkness, from the darkness; (5) the God, to the God, from the God; (6) the head, in the head, from the head; (7) the dust, as the dust, from the dust; (8) Samuel, in Samuel, from Samuel. (9) The Lord gave light in the heavens.\* (10) The man came from the dust and the woman from the man. (11) God called to the king in the night.\* (12) The king walked in the city and he saw not. (13) God gave light to the people in the city. (14) The king called to Samuel and Samuel went not. (15) The people called unto the Lord in the darkness. (16) God created a man and a woman. (17) The king came unto Samuel in the night.\* (18) The Lord said unto Samuel. (19) The king saw a woman in the temple.

\* Pausal—the vowel in the tone-syllable is lengthened (p. 21).

## 18. NOUN AND ADJECTIVE (masc. and fem. sing.)

## (A)

m. sg.	horse סוס	man איש	prophet נביא	king מֶלֶךְ
f. sg.	mare סוּסָה	woman אִשָּׁה	prophetess נְבִיאָה	queen מְלָכָה

Here are four singular nouns in the masculine and feminine. There is no special termination for the masculine, but *the feminine singular noun is recognized by the accented הְ termination.*<sup>a</sup>

m. sg.	good טוב	evil רע	great גָּדוֹל	high רָם
f. sg.	„ טוֹבָה	„ רַעָה	„ גְּדוּלָה	„ רָמָה

These four examples of masc. and fem. sing. adjectives show that, while the masc. sing. has no recognized termination, *the fem. sing. adjective is formed by appending הְ to the masc. sing. form.*<sup>b</sup>

## (B)

When an adjective qualifies a noun, the order of words is, e.g.:

- (i) 'a good man' is expressed 'a man, a good (m. one)'<sup>c</sup> איש טוב  
in Hebrew as  
'a good woman' „ 'a woman, a good (f. one)' אִשָּׁה טוֹבָה

The adjective *follows* the noun it qualifies and agrees with it in number and gender (as in above examples).

- (ii) 'the good man' is expressed 'the man, *the* good (one)' האיש הטוב  
in Hebrew as  
'to the good man' „ 'to the man, *the* good (one)' לְאִישׁ הַטּוֹב  
'my good man' „ 'my man, *the* good (one)' אִישִׁי הַטּוֹב  
(husband)  
'the good woman' „ 'the woman, *the* good (one)' הָאִשָּׁה הַטּוֹבָה

<sup>a</sup> The f. sg. הְ termination is accented; so that לְיִלְהָ (with הְ unaccented) is not feminine. It is a longer form of the m. sg. noun לְיִל. Similarly on pp. 66 f. there is an unaccented הְ termination which has nothing to do with gender, but is an old accusative ending. Some f. sg. nouns also end in ת.

<sup>b</sup> Some f. sg. adjectives end in ת. For the time being, we may ignore the change in pointing, due to the additional syllable הְ appended. This is explained on pp. 35 f.

<sup>c</sup> The main idea is first expressed and is then qualified by what follows.

<sup>d</sup> The possessives are dealt with on pp. 50 f.



When the noun is *definite*<sup>a</sup> the adjective which qualifies it has the article.

(iii)

'the man is good' is expressed in Hebrew as 'good (is) the man' טוב האיש and sometimes simply 'the man (is) good'<sup>b</sup> האיש טוב

'the woman is good' is expressed in Hebrew as 'good (is) the woman' האשה טובה and sometimes simply 'the woman (is) good'<sup>b</sup> האשה טובה

NOTE: *The present tense of the verb 'to be' ('am', 'art', 'is', 'are') is not expressed in Hebrew, but is implied in the context, as above. The above examples show that when the adjective is used predicatively it usually precedes (though sometimes it follows)<sup>b</sup> the noun.*

SUMMARY: Nouns which terminate in an accented הָ are generally fem. sing. The fem. sing. adjective is formed by appending הָ to the masc. sing.<sup>c</sup> The adjective follows the noun it qualifies, and agrees with it in gender and number. If the noun is definite, then the adjective has the article. When used predicatively, the adjective usually precedes (though sometimes it follows)<sup>b</sup> the noun.

NOTE TO EXERCISE 3.

Like the adjective, the 3rd fem. sing. of the verb in past action is formed by appending the termination הָ to the 3rd masc. sing. :

'he said' אמר	'she said' אמרה <sup>d</sup>
'he called' קרא	'she called' קראה
'he gave' נתן	'she gave' נתנה
'he went' הלך	'she went' הלכה

<sup>a</sup> Even though the English may not have the article the noun may still be definite, as the third example 'my good man' implies a *definite* man. When translating, one must first put the phrase into the Hebrew order and then translate.

<sup>b</sup> This alternative order is used when the noun is to be emphasized: it would mean 'the *man* (or *woman*) is good'. (Cf. note to Exercise 1.)

<sup>c</sup> Some adjectives have a ך termination.

<sup>d</sup> When the accented syllable הָ is appended the vowel under the second root-letter disappears; instead of saying אמרה ('āmará) the tendency in hurried speech is to say אמרה ('āmérá). Note that the methegh shows that the first syllable is open and that the vowel-sign ך in it is 'ā' (p. 13. 2, Note).

It also follows from the Note to Exercise 1 that since

'the man said' is expressed as 'he said (namely) the man' אָמַר הָאִישׁ  
'the woman said' ,, 'she said (namely) the woman' אָמְרָה הָאִשָּׁה

### EXERCISE 3

eye (f.) עֵין	wise חָכָם	voice קוֹל	who, whom, which אֲשֶׁר
	great גָּדוֹל	man אִישׁ	that, because, when כִּי
	good טוֹב	Moses מֹשֶׁה	on, upon, over עַל
evil (m. sg.) רָע	earth, land (f.) אֶרֶץ		he הוּא
,, (f. sg.) רָעָה	the earth הָאֶרֶץ <sup>a</sup>		he was, became הָיָה

(1) גָּדוֹל טוֹב, הַגָּדוֹל הַטוֹב, טוֹב הַגָּדוֹל (2) אִשָּׁה טוֹבָה, הָאִשָּׁה  
הַטוֹבָה, טוֹבָה הָאִשָּׁה (3) יוֹמַר רָע, הַיּוֹמַר הַרָע, רָע הַיּוֹמַר  
(4) אֶרֶץ רָעָה, הָאֶרֶץ הַרָעָה, רָעָה הָאֶרֶץ (5) אִישׁ חָכָם, הָאִישׁ  
הַחָכָם, חָכָם הָאִישׁ (6) הִיכֵל גָּדוֹל, הַהִיכֵל הַגָּדוֹל, גָּדוֹל הַהִיכֵל  
(7) טוֹב הָאוֹר וְרָע הַחֹשֶׁךְ (8) קָרָא הָעָם בְּקוֹל גָּדוֹל, יְהוּה הוּא  
הָאֱלֹהִים בְּשָׁמַיִם וְעַל-הָאֶרֶץ (9) קָרָא הָאִשָּׁה אֶל-הַמֶּלֶךְ  
הַחָכָם, טוֹב יְהוּה לָעָם (10) הָיָה חֹשֶׁךְ גָּדוֹל עַל-הָאֶרֶץ  
(11) רָאָה אֱלֹהִים כִּי טוֹב הָאוֹר אֲשֶׁר בָּרָא (12) הָיָה מֹשֶׁה אִישׁ  
גָּדוֹל בְּאֶרֶץ (13) רָאָה הַמֶּלֶךְ כִּי חֹשֶׁךְ גָּדוֹל<sup>b</sup> עַל-הָעִיר הַרָעָה  
(14) בָּאָה הָאִשָּׁה אֶל-שִׁמְוֹאֵל (15) אָמַר מֹשֶׁה, טוֹבָה הָאֶרֶץ  
אֲשֶׁר נָתַן יְהוּה לָעָם (16) בָּרָא אֱלֹהִים אֶרֶץ וּשְׁמַיִם<sup>c</sup> (17) גָּדוֹל  
הַהִיכֵל אֲשֶׁר בָּעִיר (18) הָיָה הָאָדָם בְּאֱלֹהִים (19) לֹא הָיָה  
כְּשִׁמְוֹאֵל אִישׁ חָכָם בְּאֶרֶץ (20) אָמְרָה הָאִשָּׁה, טוֹב הַיּוֹמַר אֲשֶׁר  
אָמַר הָאִישׁ הַחָכָם אֶל-הָעָם (21) בַּיּוֹם הַהוּא, בְּלֵילָה חֹשֶׁךְ

(1) a great people, the great people, the people is great ; (2) a good city, the good city, the city is good ; (3) an evil day, the evil day, the day is evil ; (4) a wise king, the wise king, the king is wise ; (5) an evil eye, the evil eye, the eye is evil. (6) The king saw that the darkness (was)<sup>b</sup> great upon the land. (7) In the evil day

<sup>a</sup> With the article it is always הָאֶרֶץ.

<sup>b</sup> Understand 'was'. This is required by the English in a subordinate clause.

<sup>c</sup> Pausal, p. 21.

there was not light in the city and the people saw not. (8) The Lord is good to the people. (9) There was not a good man in the evil city. (10) The king called to the woman and she came not. (11) The people said unto Moses, 'The land which the Lord hath given is not good.'<sup>a</sup> (12) Samuel said unto the people, 'The Lord, He is king in the heavens and upon the earth.' (13) Moses was (for)<sup>b</sup> a head over the people. (14) The woman called unto the king in a loud ('great') voice. (15) The word which the Lord said unto Samuel. (16) The good woman went unto the great temple which (was)<sup>c</sup> in the city. (17) To the good city there was light as the day. (18) There was not in the land a man (as)<sup>c</sup> great as Moses.

## 19. GENDER AND NUMBER (of Nouns and Adjectives)

### (A) NOUNS

	I	II	III	IV
m. sg.	horse סוס	prophet נביא	prisoner (m.) אסיר	star כוכב
f. sg.	mare סוסה	prophetess נביאה	„ (f.) אסירה	
m. pl.	horses סוסים	prophets נביאים	prisoners (m.) אסירים	stars כוכבים
f. pl.	mares סוסות	prophetesses נביאות	„ (f.) אסירות	

The above examples show that, while the masc. sing. has no special termination, the fem. sing. ends in הַ, the masc. pl. in ים, and the fem. pl. in ות.

*Column I* represents the simplest declension of the noun. It is a monosyllable, with a full<sup>d</sup> vowel between two consonants; this vowel does not change by the addition of a new syllable.

<sup>a</sup> The Hebrew order is 'not good (is) the land which the Lord . . . '.

<sup>b</sup> The bracketed word is in the Hebrew expression. The student will understand from the English whether a word in brackets is to be translated or left out in the Hebrew.

<sup>c</sup> The bracketed word is not in the Hebrew expression, but is required by the English.

<sup>d</sup> Those vowels which are represented by vowel-letters are 'full' vowels; they always remain, while other vowels are often reduced.

Of the same type is קוץ m. (thorn), pl. קוצים : חומה f. (wall), pl. חומות.

*Column II* represents a two-syllabled noun whose first syllable has a Qameṣ. When a new syllable (ים.—) is added at the end, the vowel in the first syllable disappears. This is because the accent moves forward to the new syllable (from נביא to נביאים) and, the tendency in speaking being to hurry on to the accented syllable, the Qameṣ is reduced to shewa (and instead of נביאים it becomes נביאים). In the same way the pl. of דבר m. (word, thing) is דברים (not דברים).

*Column III* represents the same type of noun as Column II, except that its first letter is a guttural. Consequently, when an additional syllable appears at the end and the Qameṣ in the first syllable is reduced to shewa, it will be composite shewa under the guttural, instead of the simple shewa (p. 10).

*Column IV* represents a two-syllabled noun whose first syllable has a full vowel. When the additional syllable appears at the end, this vowel remains.

NOTE: (a) There is no neuter gender in Hebrew. Inanimate things and abstract ideas are either masculine or feminine.

(b) There are a number of feminine nouns whose singular does not end in ה. The student will become acquainted with such nouns by practice, but some of them may be recognized in the following ways:

- i. Nouns denoting the female sex are naturally feminine: e.g. אם 'a mother', אתון 'a she-ass'.
- ii. Nouns denoting those parts of the body which occur in pairs are feminine: e.g. יד 'a hand', עין 'an eye', רגל 'a foot'.<sup>a</sup>
- iii. Names of countries and towns are feminine, since they are regarded as the mothers of their inhabitants: e.g. כנען 'Canaan', ירושלים<sup>b</sup> 'Jerusalem'.

<sup>a</sup> Those parts of the body which are not duplicated are masculine, as ראש 'head', פה 'mouth'.

<sup>b</sup> Commonly found as ירושלים.

## (B) ADJECTIVES

	I	II	III
m. sg.	good טוב	great גדול upright ישר	rich עשיר wise חכם
f. sg.	טובה	גדולה ישרה	עשירה חכמה
m. pl.	טובים	גדולים ישרים	עשירים חכמים
f. pl.	טובות	גדולות ישרות	עשירות חכמות

The masc. sing. adjective serves as the basis for the formation of the other genders and numbers. The fem. sing. *is formed* by appending הַ, the masc. pl. by appending ים, and the fem. pl. by appending ות.

The three groups of adjectives correspond to the three groups of nouns described in (A), thus :

*Column I* represents the simplest form of the adjective. It is a monosyllable with a full vowel. It does not alter with the addition of a syllable.

*Column II* represents a two-syllabled adjective whose first vowel is Qameṣ. When an additional syllable is appended, this Qameṣ is reduced to shewa.

*Column III* represents the same type of adjective as Column II, except that its first letter is a guttural. In this case, the Qameṣ of the first syllable is reduced to composite shewa (under the guttural).

NOTE: The logical plurals of איש 'a man' and אשה 'a woman' (namely, אישים and אשות) are very rare and the forms usually found are אנשים 'men' and נשים 'women'. It must be understood that, though the fem. pl.—נשים—has the termination of a masc. pl., it is nevertheless a fem. pl. noun by nature (it means 'women'). Therefore the adjective which qualifies it, agreeing with it in number and gender, must also be fem. pl., thus: 'good women' נשים טובות.

## 20. THE DUAL NUMBER

Some Hebrew nouns have a Dual number denoting pairs of things:

singular: יָד 'a hand'                      יוֹם 'a day'                      פַּעַם 'a time'  
 dual: יָדַי 'two hands'                      יוֹמַי 'two days'                      פַּעַמַּי 'twice'

The dual termination for both the masc. and the fem. is יָם־.

NOTE: In the case of nouns denoting objects occurring in natural pairs, the dual is often extended to have a plural meaning; e.g. יָדַי means 'two hands' but, in certain contexts, may mean 'hands' in the plural.

### NOTE TO EXERCISE 4.

The 3rd person plural of the verb in past action ends in ׁ for both the masculine and the feminine:

he said אָמַר	he went הָלַךְ	he called קָרָא	he gave נָתַן
she „ אָמְרָה	she „ הָלְכָה	she „ קָרְאַה	she „ נָתְנָה
they „ אָמְרוּ	they „ הָלְכוּ	they „ קָרְאוּ	they „ נָתְנוּ

### EXERCISE 4.

man (sg.) אִישׁ	tree עֵץ	he sat, dwelt, abode, stayed יָשַׁב
men (pl.) אַנְשִׁים	fruit פְּרִי	he ate אָכַל
woman (sg.) אִשָּׁה	prophet נְבִיא	he took לָקַח
women (pl.) נְשִׁים	prophetess נְבִיאָה	he was הָיָה
garden גֶּן	holy קֹדֶשׁ	they were (m. and f.) הָיוּ
the garden הַגֶּן	also, even, indeed גַּם	all, each, every כָּל- <sup>a</sup> or כָּל
Israel יִשְׂרָאֵל	under, instead of תַּחַת	

- (1) סוֹס טוֹב, סוֹסִים טוֹבִים; סוֹסָה טוֹבָה, סוֹסוֹת טוֹבוֹת  
 (2) נְבִיא קֹדֶשׁ, נְבִיאִים קְדוֹשִׁים; נְבִיאָה קְדוֹשָׁה, נְבִיאוֹת קְדוֹשׁוֹת  
 (3) אִישׁ חָכָם, אַנְשִׁים חֲכָמִים; אִשָּׁה חֲכָמָה, נְשִׁים חֲכָמוֹת  
 (4) עֵץ גָּדוֹל, עֲצִים גְּדוֹלִים (5) הַהִיכָל הַגָּדוֹל, הַהִיכָלִים

<sup>a</sup> See p. 13, no. 4.

הַגְּדוֹלִים (6) נָתַן יְהוָה לְיִשְׂרָאֵל אֶרֶץ גְּדוֹלָה וְטוֹבָה (7) יָשַׁב  
הָמָלֶךְ בְּעֶפְרַיִם כָּל-הַיּוֹם וְלֹא אָכַל (8) יָשָׁבָה הַנְּבִיאָה תַּחַת  
הָעֵץ (9) רָעִים הָיוּ הָאֲנָשִׁים אֲשֶׁר יָשְׁבוּ בְּעִיר הַגְּדוֹלָה (10) לֹא  
לָקַח שְׂמוּאֵל הַנְּבִיא פָּרִי מִן-הַנֶּזֶן (11) לָקַחָהּ הָאִשָּׁה מִן-הַפָּרִי  
אֲשֶׁר בָּנָן וְגַם נִתְּנָה לָאָדָם (12) לָקַחוּ הָאָדָם וְהָאִשָּׁה מִן-הָעֵץ  
וְגַם אָכְלוּ מִן-הַפָּרִי (13) בָּאוּ עַל-הָעִיר הַרְעָה כָּל-הַדְּבָרִים  
אֲשֶׁר אָמְרוּ הַנְּבִיאִים הַקְּדוֹשִׁים (14) לֹא נִתְּנָה הָאֶרֶץ פָּרִי כִי הָיוּ  
הָאֲנָשִׁים רָעִים (15) אָמַר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל, קְדוֹשׁ הַיּוֹם  
לִיהוָה (16) בָּנָן הָיוּ עֲצִים גְּדוֹלִים וְטוֹבִים (17) לֹא אָכְלוּ  
הַנְּבִיאִים בְּהִיכָל, כִּי קְדוֹשִׁים הָיוּ לִיהוָה (18) רָאָה הָעָם כִּי טוֹב  
הַפָּרִי אֲשֶׁר לָקַחוּ הָאֲנָשִׁים מִן-הָעֲצִים אֲשֶׁר בָּאֶרֶץ אֲשֶׁר נָתַן  
יְהוָה לְיִשְׂרָאֵל (19) חֲכָמִים וְטוֹבִים הָיוּ הַדְּבָרִים אֲשֶׁר אָמַר  
הַנְּבִיא הַחֲכָם אֶל-הָאֲנָשִׁים אֲשֶׁר הָיוּ בְּהִיכָל (20) קָרְאוּ הַנְּבִיאִים  
בְּקוֹל גָּדוֹל, שְׂמוּאֵל הוּא נָבִיא לִיהוָה (21) טוֹב יְהוָה לְטוֹבִים  
וְלָרָעִים

(1) a great man, great men; a great woman, great women;  
(2) a holy prophet, holy prophets; a holy prophetess, holy pro-  
phetesses; (3) a good word, good words; (4) a great temple, great  
temples. (5) The prophets went unto the holy city, for they said,  
‘Samuel the prophet is in the temple which is in the city, and  
also the king and all the people.’ (6) Holy were the men who sat  
under the trees in the garden all the day. (7) The people dwelt  
(sg.) in the good land which the Lord gave to Israel. (8) The man  
and the woman ate from the fruit which was on the tree in the  
great garden. (9) Great is the Lord in the heavens and great is  
Israel on the earth. (10) The men went unto the land and they  
also<sup>c</sup> took from the fruit and unto the people they came and  
they also<sup>c</sup> said, ‘The fruit which is in the land is good.’ (11) God  
said unto Moses, ‘The men who said that the land is not good  
for Israel are evil.’<sup>d</sup> (12) The prophets dwelt not in the evil city,

<sup>a</sup> Pausal.

<sup>b</sup> Understand ‘was’, as is required by the English.

<sup>c</sup> וְגַם = and also they, &c.

<sup>d</sup> ‘Evil are the men who . . .’

for they were holy to the Lord. (13) The king saw that wise (were) the words which the holy prophet said unto the people. (14) There were not in Israel prophets (as) great as Samuel. (15) The prophetess took not from the fruit and she ate not all the day and all the night.

## 21. THE CONJUNCTION

The conjunction 'and' <sup>a</sup> is a prefixed ו, i.e. it is inseparable. It is pointed like the inseparable prepositions, with the exception of the case explained in 2 below:

1. *Ordinarily* it is vowelless, i.e. *it is pointed with shewa*—וְ:

'a man' אָדָם

'and a man' וְאָדָם

'a horse' סוּס

'and a horse' וְסוּס

'the man' הָאָדָם

'and the man' וְהָאָדָם<sup>b</sup>

'the horse' הַסּוּס

'and the horse' וְהַסּוּס

2. (a) When the conjunction is prefixed to a word whose first letter has a shewa, as שְׁמוּאֵל 'Samuel' then, since the word cannot begin with two shewas (as וְשְׁמוּאֵל) the ו takes the form וּ—וּשְׁמוּאֵל 'and Samuel'. Similarly 'words' דְּבָרִים, 'and words' וּדְבָרִים.<sup>c</sup>

(b) Before the labials בּמֶּפּ the conjunction also takes the form וּ:

'between' בֵּין: 'and between' וּבֵין<sup>d</sup> (not וְבֵין)

'Moses' מֹשֶׁה: 'and Moses' וּמֹשֶׁה (not וְמֹשֶׁה)

'here' פֹּה: 'and here' וּפֹה<sup>d</sup> (not וְפֹה).

<sup>a</sup> The conjunction may have a variety of meanings, according to the context; it may also mean 'but', 'or', &c. For the present we may take it to be 'and'.

<sup>b</sup> The article after the conjunction remains.

<sup>c</sup> The first letter in the word דְּבָרִים has Dagheš Lene, but when the conjunction וּ is prefixed, the Dagheš Lene falls away, because it is immediately preceded by a vowel (pp. 14-15).

<sup>d</sup> Similarly the Dagheš Lene falls away after וּ—בֵין but וְבֵין.



It will be observed that the forms in the brackets would be difficult to articulate in ordinary speech and so the conjunction resolves into ך. The examples in (a) and (b) show that *before shewa and the labials במפ the conjunction is ך*.

3. When prefixed to a word beginning with ך, the ך (as in the case of the inseparable prepositions) quiesces into a vowel,<sup>a</sup> thus: 'Judah' יהודה, 'and Judah' ויהודה: 'Jerusalem' ירושלם, 'and Jerusalem' וירושלם.

4. Before a composite shewa it assumes the corresponding short vowel (as with the inseparable prepositions): 'I' אני, 'and I' ואני: 'Edom' אדום, 'and Edom' ואדום.

5. An exception to 4 is אלהים which, with the conjunction, is ואלהים (cf. p. 30. A 5).

6. With the Kethibh יהנה (pointed with the vowels of אדני and read as the latter) the combination is ויהנה (and read אדני). (cf. p. 30. A 6).

7. When the conjunction stands *immediately before the tone-syllable* (i.e. the accented syllable), especially when it connects a pair of words, it is ך: 'day and night' יום ולילה: 'light and darkness' טוב ורע: 'good and evil' אור וחשך.

SUMMARY: The conjunction ך is pointed:

1. Ordinarily with shewa ך: וסוס, ונסוס.
2. Before shewa and במפ it is ך: ושמאל, ובין, ומשה, ופה.
3. Before ך the ך quiesces and the conjunction has Hireq: ויהודה.
4. Before a composite shewa it takes the corresponding short vowel: ואני, ואדום.
5. With אלהים it is ואלהים.
6. With יהנה (Qere אדני) it is ויהנה (Qere אדני).
7. Immediately before the tone-syllable it is often ך: יום ולילה.

<sup>a</sup> ך becomes ך and finally ך (p. 18. 2).

## 22. THE INTERROGATIVE PRONOUNS

A. The interrogative pronoun 'who?' (subject) or 'whom?' (object)<sup>a</sup> is **מִי**. Its form is fixed and does not change: 'to whom?' **לְמִי**; 'from whom?' **מִמֵּי**.

B. The interrogative pronoun 'what?' **מָה** is pointed practically like the article:

1. Before ordinary consonants (excluding gutturals and **ר**) it is **מָה**—followed by Dagheš Forte: 'what is this?' **מָה־זֶּה**<sup>b</sup>.

2. Before **א** and **ר** it is **מָה**: 'what (am) I?' **מָה־אֲנִי**.

3. Before **ה** and **ח** it is **מָה**: 'what (is) he?' **מָה־הוּא**.

4. Before a guttural with Qames it is **מָה**: 'what hath he done?' **מָה־עָשָׂה**.

### EXERCISE 5

morning <b>בֹּקֶר</b>	he went out <b>יָצָא</b>	he divided, distinguished <b>הִבְדִּיל</b>
evening <b>עָרֵב</b>	he knew <b>יָדַע</b>	between <b>בֵּין</b>
(adj.) old <b>זָקֵן</b>	he spoke <b>דִּבֶּר</b>	I <b>אֲנִי</b>
(as noun) elder		

(1) הַשָּׂמַיִם, וְהַשָּׂמַיִם; בְּשָׁמַיִם, וּבְשָׁמַיִם (2) הָאָרֶץ, וְהָאָרֶץ;  
 בָּאָרֶץ, וּבָאָרֶץ (3) יוֹם, וְיוֹם; מִיּוֹם, וּמִיּוֹם (4) אֲנִי, וְאֲנִי; אֲדָמָה,  
 וְאֲדָמָה (5) מֹשֶׁה, וּמֹשֶׁה; לְמֹשֶׁה, וּלְמֹשֶׁה (6) שְׂמוּאֵל, וְשְׂמוּאֵל;  
 לְשְׂמוּאֵל, וּלְשְׂמוּאֵל (7) אֱלֹהִים, וְאֱלֹהִים; יְהוָה, וַיהוָה  
 (8) יְרוּשָׁלַיִם, וִירוּשָׁלַיִם (9) אֹרֶךְ וְחָשֵׁךְ (10) טוֹב וְרָע (11) עָרֵב  
 וּבֹקֶר (12) יוֹם וְלַיְלָה (13) פָּרִי, וּפְרִי (14) מִי אֲנִי וּמָה־אֲנִי  
 (15) הִבְדִּיל אֱלֹהִים בֵּין הָאֹרֶךְ וּבֵין הַחָשֵׁךְ, בֵּין הַיּוֹם וּבֵין הַלַּיְלָה  
 (16) לֹא הִבְדִּילוּ הָאֲנָשִׁים הָרָעִים בֵּין הַטוֹב וּבֵין הָרָע (17) מִי  
 כִּיהוָה בְּשָׁמַיִם וּמִי כִּישְׂרָאֵל בָּאָרֶץ (18) בָּרָא אֱלֹהִים שָׁמַיִם  
 וָאָרֶץ (19) טוֹבִים וְחֹכְמִים הָיוּ הַדְּבָרִים אֲשֶׁר דִּבֶּר הַנְּבִיא הַזֶּה

<sup>a</sup> Usually **מִי**—as will be seen from p. 53, N.B.

<sup>b</sup> Observe how the **ה** has no value as a consonant at all. The interrogative pronoun **מָה** is usually closely connected with the following word by a Maqqeph or, in the Bible, by a continuation accent and, by reading the two words together, the first letter of the following word is duplicated.

<sup>c</sup> After a vowel the Dagheš Lene falls away (pp. 14–15. (a), since the two words are spoken without a pause, almost as one word. <sup>d</sup> Pausal.

אֶל-הַמֶּלֶךְ (20) יָדַע הָאָדָם טוֹב וָרָע, כִּי אָכַל מִן-הָעֵץ אֲשֶׁר  
 בְּגֶן (21) אֲמָרָה הָאִשָּׁה אֶל-הַזְּקֵנִים, בָּאוּ אַנְשִׁים מִיִּשְׂרָאֵל בְּלֵילָה  
 וּבִבְקָר יֵצְאוּ מִן-הָעִיר (22) לֹא הָיָה מֶלֶךְ בְּיִשְׂרָאֵל, וְשִׁמוּאֵל  
 הַנָּבִיא הָיָה רֹאשׁ לָעָם (23) בָּעִיר הַקְּדוֹשָׁה יֹשְׁבֵהָ אִשָּׁה זָקֵנָה  
 וְחִכְמָה (24) יְהוָה הוּא אֱלֹהִים וּמֶלֶךְ בְּשָׁמַיִם וּבָאָרֶץ (25) נָתַן  
 יְהוָה לְיִשְׂרָאֵל אֶרֶץ טוֹבָה וְגִדּוּלָה, וְגַם נְבִיאִים גְּדוֹלִים וְקְדוֹשִׁים  
 (26) מִהַנְּדָבָר אֲשֶׁר דִּבֶּר אֱלֹהִים אֶל-הַנָּבִיא (27) וּבְכָל-הָעִיר  
 לֹא הָיָה אִישׁ טוֹב

(1) The night, and the night; in the night, and in the night;  
 (2) the tree, and the tree; from the tree, and from the tree; (3) in  
 the city, and in the city; (4) Jerusalem, and Jerusalem; in Jeru-  
 salem, and in Jerusalem; (5) darkness and light; (6) night and day;  
 (7) to Israel, and to Israel; (8) an old and wise man, old and wise  
 men. (9) Who are the men who came to the city in the evening?  
 (10) The king was wise and good. (11) The prophets were wise  
 and great men. (12) The Lord distinguished between the good  
 (men)<sup>a</sup> and between the evil (men)<sup>a</sup> who were in the land. (13) In  
 the evening and in the morning (in) every day the king called  
 unto the Lord. (14) The prophet went out from Jerusalem, the  
 holy city, as the word which the Lord spoke. (15) What is man  
 whom God created? He is dust from the ground. (16) The  
 woman said unto the people, 'The king distinguished not between  
 (the<sup>b</sup>) good and (between the<sup>b</sup>) evil'. (17) Moses and Samuel were  
 good and holy prophets. (18) And in all the land (there) was not  
 a palace like the palace which was in Jerusalem. (19) The man  
 and the woman were in the garden and from the tree they ate  
 fruit. (20) And who is like Israel, a great nation under the  
 heavens?

## 23. THE ABSOLUTE AND CONSTRUCT STATES

To illustrate what is meant by the absolute and construct states, the following two examples may be taken: (a) 'he is a

<sup>a</sup> The m. pl. adjective implies 'men'.

<sup>b</sup> The bracketed words are in the Hebrew thought.

man' **הוּא אִישׁ**, and (b) 'he is a man of God' **הוּא אִישׁ-אֱלֹהִים**. The word **אִישׁ** in (b) is dependent upon the next word **אֱלֹהִים** in such a way that the two words together **אִישׁ-אֱלֹהִים** make up one compound idea—'man-of God'. The dependent word **אִישׁ** is said to be in the *construct state*; whereas **אִישׁ** in (a) stands alone and is independent, and (in contradistinction) is said to be in the *absolute state*.

*When two (or more) words are so closely united that together they constitute one compound idea, the dependent word (or words) is (are) said to be in the Construct State. The word (in the absolute state) upon which the construct depends, is said to be in the genitive<sup>a</sup> (as above **אֱלֹהִים**).*

The construct state has, at times, a Maqqeph after it (and, in the Bible, always otherwise a continuation accent). The Maqqeph (and the continuation accent) indicate that the word (in the construct) is united with the one after it.<sup>b</sup>

The construct often brings about an adjustment in the form:

i.	abs. sg.	cons. sg.	abs. pl.	cons. pl.
m.	horse סוּס	horse-of סוּס-	horses סוּסִים	horses-of סוּסִי-
f.	mare סוּסָה	mare-of סוּסַת-	mares סוּסוֹת	mares-of סוּסוֹת-

In the *simplest form* of the noun, the fem. sg. construct ends in **תְּ** and the masc. pl. construct in **ִים**. The masc. sg. and the fem. pl. do not change externally but they are recognized as constructs by the Maqqeph (and, in the Bible, also by the continuation accent) accompanying them.

NOTE: The fem. sg. noun and adjective originally terminated in **תָּ** in the absolute. In the spoken language this **תָּ** (*āt*) termination became thinned down to **הָ** (*â*)—the **תְּ** (*t*) being scarcely audible and finally discarded when no word

<sup>a</sup> The genitive case-ending has been lost—see pp. 66–7.

<sup>b</sup> Since accents will rarely appear in this grammar (except for pause), the construct state will generally have a Maqqeph after it. When the student begins to read the Bible in Hebrew, he will see that the word in the construct state has either a Maqqeph or the continuation accent.

immediately followed, i.e. in the absolute. In the construct state this  $\text{נָ}$  was merely shortened to  $\text{נֿ}$  in the process of hurrying on to the next word (the genitive) to complete the compound idea; the two words being spoken without a pause.<sup>a</sup>

The final  $\text{ם}$  of the masc. pl. was scarcely heard and finally dropped in the construct, through hurrying on to the genitive.

2. abs. sg.	cons. sg.	abs. pl.	cons. pl.
son $\text{בֶּן}$	son-of $\text{בֶּן־}$	sons $\text{בָּנִים}$	sons-of $\text{בָּנִי־}$
hand $\text{יָד}$	hand-of $\text{יָד־}$	hands <sup>b</sup> $\text{יָדַיִם}$	hands-of $\text{יָדַי־}$

The vowel changes brought about in the construct state will be easily understood by bearing in mind that the compound idea (i.e. the construct and the genitive together) are spoken together practically as one word. The natural tendency, then, is to hurry on to the genitive and in doing so the word in the construct is spoken hurriedly and thus shortened as much as possible. Thus  $\text{בֶּן}$  becomes  $\text{בֶּן־}$  in the construct and  $\text{יָד}$  becomes  $\text{יָד־}$ . In the plural, the final  $\text{ם}$  (of  $\text{בָּנִים}$ ) disappears in the construct and, by hurrying on to complete the compound, the vowel (Qameṣ) in the first syllable is reduced to shewa ( $\text{בָּנִי־מֹשֶׁה}$  — 'sons-of Moses'). Similarly, the construct of the dual form  $\text{יָדַיִם}$  is contracted to  $\text{יָדַי־}$  — 'hands-of'.

NOTE: The reduction of the Qameṣ to shewa in the first syllable of the construct is due to the principle explained on pp. 35, 36, Column II. When the sing. noun  $\text{בֶּן־יִשְׂרָאֵל}$  is made plural by the addition of the new syllable  $\text{יִם}$  at the end and the accent moves forward on to the new syllable, the Qameṣ in the first syllable is reduced in the process of hurrying on to the accented (last) syllable ( $\text{בָּנִי־יִשְׂרָאֵלִים}$ ). Similarly, when  $\text{בֶּן־יִשְׂרָאֵל}$  is construct, the speaker hurries on to the genitive and the construct becomes  $\text{בֶּן־יִשְׂרָאֵלִי}$ .

<sup>a</sup> Compare, in French, *il a* (for *at*), but *a-t-il*?

<sup>b</sup> Dual form.

3. abs. sg.	cons. sg.	abs. pl.	cons. pl.
word דָּבָר	word-of דְּבָר	words דְּבָרִים	words-of דְּבָרֵי
wise (man) חָכָם	wise (man)-of חָכָם	wise (men) חָכָמִים	wise (men)-of חָכָמֵי

When a two-syllabled word like דָּבָר is put in the construct state, two changes take place. The syllable בָּר is shortened to בַּר (just as יָד becomes יַד), and the Qames in the first syllable דָּ is reduced to shewa, thus the absolute דָּבָר becomes דְּבָר in the construct. חָכָם is of the same type, except that its first letter is a guttural, so that, when the Qames under it becomes shewa in the construct, it is a composite shewa: it becomes חָכָם.

When the plural absolute דְּבָרִים becomes construct, then דְּבָרִים becomes דְּבָרֵי (just as בָּנִים becomes בְּנֵי in 2 above) resulting in דְּבָרֵי which, in turn, becomes דְּבָרֵי, (p. 10, Note). When the plural חָכָמִים becomes construct, then חָכָמִים becomes חָכָמֵי and the resulting חָכָמֵי becomes חָכָמֵי, i.e. the composite shewa becomes the corresponding short vowel. In the same way the absolute אַנְשִׁים (men) becomes אַנְשֵׁי (men-of) in the construct.

NOTE: *The word in the construct state never takes the article.*

When the compound idea is definite, it is (*not* the word in the construct but) the genitive (following it) which takes the article, thus:

<i>Indefinite</i>	<i>Definite</i>
a man-of God איש-אלהים	the man-of-God איש-האלהים <sup>a</sup> (not האיש-)
a word-of truth דבר-אמת	the word-of truth דבר-האמת <sup>a</sup> (not הדבר-)

Note further the usage with proper nouns:

דְּבָרֵי-מֹשֶׁה—the word-of Moses, since מֹשֶׁה<sup>b</sup>, being a proper noun, is definite.

יַד-יְהוָה—the hand-of the Lord, „ יְהוָה, „ „ „

אֶרֶץ-כְּנָעַן—the land-of Canaan, „ כְּנָעַן, „ „ „

<sup>a</sup> Compare the English phrase 'the man's house', which really means 'the house of the man'.

<sup>b</sup> Compare, in English, 'David's son', which means 'the son of David'.

## 24. TABLE OF WORDS IN THE ABSOLUTE AND CONSTRUCT STATES

sg. abs.	sg. cons.	pl. abs.	pl. cons.	Remarks	No.
horse סוס	סוס	סוסים	סוסי	Simple noun. The masc. pl. ים changes to י in the construct—general rule.	1
mare סוסה	סוסת	סוסות	סוסות	Simple noun. The fem. sg. termination ת in the construct—general rule.	2
son בן	בן	בנים	בני	Pl. abs. irregular. Vowel shortened in cons. sg. Qameṣ lost in cons. pl.	3
hand יד	יד	ידים	ידי	Same as no. 3. Note how dual serves also for pl.	4
people עם	עם	עמים	עמי	Dagheš Forte in מ of pl. Note: a vowel may be elided, but not a syllable: since pl. abs. is really עםמים there is no loss of vowel.	5
prophet נביא	נביא	נביאים	נביאי	The Qameṣ (under the first letter) of the sg. abs. is lost.	6
prophetess נביאה	נביאת	נביאות	נביאות	Same as no. 2.	7
word, thing דבר	דבר	דברים	דברי	Sg. cons. loses first Qameṣ and shortens second one. Both are lost in pl. cons., the first shewa becoming Hireq.	8
old (man) זקן	זקן	זקנים	זקני	Second vowel of sg. abs. is Sere, but changes in the same way as no. 8.	9
elder wise (man) חכם	חכם	חכמים	חכמי	Same as no. 8, except that the first letter is a guttural. In sg. cons. Qameṣ is replaced by composite shewa. In pl. cons. the composite shewa becomes corresponding short vowel.	10
dust עפר	עפר			Sg. same as no. 10.	11
man איש	איש	אנשים <sup>a</sup>	אנשי	Pl. abs. irregular. Pl. cons. same as no. 10.	12
woman אשה	אשת	נשים	נשי	Note special form of sg. cons. The pl. has masc. termination. Pl. cons. same as no. 3.	13
eye עין	עין	עינים	עיני	Note special form of cons. sg., where the diphthong 'ai' becomes 'ê'. In the pl. the full vowel in the first syllable is not shortened, just as in no. 1.	14
star כוכב	כוכב	כוכבים	כוכבי	Full vowel ô does not change. Qameṣ of sg. abs. is shortened in sg. cons. and disappears in pl. cons.	15

This Table includes most of the nouns and adjectives which have already occurred in the vocabularies.

<sup>a</sup> See p. 37, Note.

## EXERCISE 6

Egypt מצרים	name שם	exceedingly, very מאד <sup>a</sup>
Jacob יעקב	star כוכב	lo! behold! הנה
Esau עשו	one (m.) אחד <sup>b</sup>	
Solomon שלמה	„ (f.) אחת	he heard, hearkened שמע
N.B. 'he hearkened to the voice-of' שמע לקול- means 'he obeyed'.		
„	in „	שמע בקול-

(1) לא נביא אני ולא בן-נביא (2) ראה הנלך איש זקן מאד  
 בְּהִיכֹל וְלֹא יָדַע כִּי נְבִיא־אֱלֹהִים הוּא<sup>c</sup> (3) הָיָה דְּבַר־יְהוָה אֶל־  
 שְׁמוּאֵל בְּלֵילָהּ (4) הָלַךְ הַנְּבִיא אֶל־הֵיכַל־הַמֶּלֶךְ (5) קָרָא  
 מֶלֶךְ־מִצְרַיִם אֶל־מֹשֶׁה, כִּי הָיָה חֹשֶׁךְ בְּאֶרֶץ־מִצְרַיִם, וְלִבְנֵי־  
 יִשְׂרָאֵל הָיָה אֹר (6) לֹא שָׁמַע הָעָם אֶל־דְּבָרֵי־הַנְּבִיאִים אֲשֶׁר  
 דִּבְּרוּ בְּשֵׁם־יְהוָה (7) וּבְנֵי־הַמֶּלֶךְ הָיוּ מְכַל עֲצִי־פָרִי (8) הָיוּ  
 אֲנָשֵׁי הָעִיר רָעִים מְאֹד בְּעֵינֵי־אֱלֹהִים וּבְעֵינֵי־אָדָם (9) מְכַל  
 עַמִּי־הָאָרֶץ בָּאוּ אֶל־שְׁלֹמֹה מֶלֶךְ־יִשְׂרָאֵל, כִּי הָיָה חָכָם מְאֹד  
 בְּעֵינֵי־כָל־הָעַמִּים (10) יָשָׁב שְׁמוּאֵל עַל־הָאֲדָמָה בְּרֹאשׁ־בְּנֵי־  
 הַנְּבִיאִים (11) יָצְאוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם עִם גְּדוֹל מְאֹד,  
 כְּדְּבַר־יְהוָה אֲשֶׁר דִּבֶּר אֶל־מֹשֶׁה (12) קָרָא הַמֶּלֶךְ לְכָל־חֲכָמֵי־  
 הָאָרֶץ (13) עֵינֵי־יְהוָה אֶל־הַטּוֹבִים וְלֹא אֶל־הָרָעִים (14) רָאוּ  
 חֲכָמֵי־מִצְרַיִם כִּי יָד־יְהוָה בָּאָרֶץ (15) קָרָאוּ בְנֵי־הַנְּבִיאִים  
 בְּקוֹל גְּדוֹל, יְהוָה קְדוֹשׁ־יִשְׂרָאֵל הוּא אֶחָד וְאֵלֵּהִי כָל־הָאָרֶץ  
 (16) לֹא שָׁמְעוּ בְנֵי־יִשְׂרָאֵל בְּקוֹל־יְהוָה, וּבְעֵינֵי־מֹשֶׁה הָיָה  
 הַדָּבָר רַע מְאֹד (17) וְאִשָּׁה אַחַת מִנְּשֵׁי־בְנֵי־הַנְּבִיאִים קָרָאָה  
 אֶל־שְׁמוּאֵל (18) הָיוּ בְנֵי־יִשְׂרָאֵל בְּעַפְר־הָאֲדָמָה וּכְכוֹכְבֵי־  
 הַשָּׁמַיִם בָּאָרֶץ אֲשֶׁר גָּמַן יְהוָה לְיַעֲקֹב (19) הַקּוֹל קוֹל־יַעֲקֹב

<sup>a</sup> Follows the adjective.<sup>b</sup> This numeral is an adjective, following the noun and agreeing with it in gender.<sup>c</sup> The English requires the subordinate clause to be put in the past. Understand 'was'.<sup>d</sup> In English the phrase is 'the word of the Lord came'.<sup>e</sup> The conj. here must mean 'but'. See p. 40, footnote a.<sup>f</sup> Trees-of fruit = fruit trees (see p. 136).



וְהַיְדִים יְדִי-עָשׂוּ, כִּי לֹא הָיוּ יְדִי-יַעֲקֹב כִּי־יָדִי עָשׂוּ (20) דְּבַר  
 מֹשֶׁה אֶל-זִקְנֵי-הָעָם כָּל אֲשֶׁר אָמַר יְהוָה אֱלֹהֵי-יִשְׂרָאֵל  
 (21) הִנֵּה בָּא יוֹם-יְהוָה, יוֹם אֲשֶׁר הוּא חָשָׁךְ וְלֹא אֹר (22) יָצָא  
 אֶחָד מִגְדוֹלֵי-הָעָם וּבְקוֹל-גְּדוֹל קָרָא אֶל-אֲנָשֵׁי-הָעִיר, הִנֵּה  
 הָעִיר בְּיַד-הַמֶּלֶךְ

(1) Moses was a man of God. (2) Jacob called in the name of the Lord. (3) The children of Israel were in the land of Egypt. (4) The people hearkened not to (or 'in') the voice of the old prophet who spoke in the name of the God of Israel. (5) All the elders of the city came unto Moses. (6) All the peoples of the land heard that Israel went out from the land of Egypt. (7) And I am as the dust of the ground in the eyes of the king. (8) Samuel, the prophet of God, spoke unto the great ones<sup>c</sup> of the people. (9) All the wise (men)<sup>c</sup> of the land called unto the king of Egypt with one voice, 'Behold darkness hath come upon the land.' (10) The sons of the king were evil in the eyes of the Lord. (11) The voice of the Lord is in the heavens and in the earth. (12) Solomon, the king of Israel, was very great in the eyes of all the earth. (13) The men of the evil city distinguished not between the good (ones)<sup>c</sup> and (between) the evil (ones). (14) The word which the prophetess spoke unto the king. (15) The Lord He is one in the heavens and the people of Israel is one upon the earth. (16) The king hearkened to the words of the prophet and he said not a(ny)thing, for he knew that he (was)<sup>d</sup> a man of God. (17) God gave stars in the heavens. (18) Jacob saw and behold Esau came. (19) The trees which (were) in the garden of the king were as the stars of the heavens. (20) The wives of the king were evil in the eyes of the Lord. (21) The king Solomon took a wife from the land of Egypt. (22) The elders of Israel hearkened not to the voice of Moses in the land of Egypt, for they knew not that he spoke in the name of the Lord, the God of Israel.

<sup>a</sup> See footnote *e*, previous page.

<sup>b</sup> Note the changes: יְדִי (כִּי־יָדִי becomes) יְדִי.

<sup>c</sup> Pl. m. adjective.

<sup>d</sup> See footnote *c*, previous page.

## 25. PRONOMINAL SUFFIXES (of sing. masc. noun)

I	II	III
horse (abs.) סוס	spirit (abs.) רֹחַ	word (abs.) דָּבָר
horse-of (cons.) סוס	spirit-of (cons.) רֹחַ	word-of (cons.) דָּבָר
my (c.) horse סוסי	my (c.) spirit רוּחִי	my (c.) word דְּבָרִי
thy (m.) „ סוסְךָ	thy (m.) „ רוּחְךָ	thy (m.) „ דְּבָרְךָ
thy (f.) „ סוסְךָ	thy (f.) „ רוּחְךָ	thy (f.) „ דְּבָרְךָ
his „ סוסו	his „ רוחו	his „ דְּבָרוֹ
her „ סוסָהּ	her „ רוחָהּ	her „ דְּבָרָהּ
our (c.) „ סוסֵנוּ	our (c.) „ רוּחֵנוּ	our (c.) „ דְּבָרֵנוּ
your (m.) „ סוסְכֶם	your (m.) „ רוּחְכֶם	your (m.) „ דְּבָרְכֶם
your (f.) „ סוסְכֶן	your (f.) „ רוּחְכֶן	your (f.) „ דְּבָרְכֶן
their (m.) „ סוסָם	their (m.) „ רוּחָם	their (m.) „ דְּבָרָם
their (f.) „ סוסָן	their (f.) „ רוּחָן	their (f.) „ דְּבָרָן
IV	V	VI
trouble (abs.) עָמַל	prophet (abs.) נָבִיא	Pronominal Suffixes for the sing. noun.
trouble-of (cons.) עָמַל	prophet-of (cons.) נָבִיא	
my (c.) trouble עָמָלִי	my (c.) prophet נָבִיאִי	1st sing. com. י
thy (m.) „ עָמְלְךָ	thy (m.) „ נָבִיאְךָ	2nd „ masc. ךְּ
thy (f.) „ עָמְלְךָ	thy (f.) „ נָבִיאְךָ	2nd „ fem. ךְּ
his „ עָמְלוֹ	his „ נָבִיאוֹ	3rd „ masc. ךְּ
her „ עָמְלָהּ	her „ נָבִיאָהּ	3rd „ fem. ךְּ
our (c.) „ עָמְלָנוּ	our (c.) „ נָבִיאָנוּ	1st pl. com. נוּ
your (m.) „ עָמְלְכֶם	your (m.) „ נָבִיאְכֶם	2nd „ masc. כֶּם
your (f.) „ עָמְלְכֶן	your (f.) „ נָבִיאְכֶן	2nd „ fem. כֶּן
their (m.) „ עָמְלָם	their (m.) „ נָבִיאָם	3rd „ masc. ךְּ
their (f.) „ עָמְלָן	their (f.) „ נָבִיאָן	3rd „ fem. ךְּ

*General observations.* (a) The possessives 'my', 'thy', 'his', 'her', &c. are expressed by *suffixed* pronominal particles, as given in Column VI. From the Hebrew standpoint, 'my horse' is 'horse-of-me' סוּסִי, &c.

(b) Note that the 3rd fem. sing. suffix has Mappiq in the ה (e.g. סוּסִיהָ: p. 17) which is to be pronounced as a sharp 'h'; whereas the fem. sing. noun (e.g. סוּסָה) has a silent ה.

(c) The suffixes כֵּן, כֵּם (called 'heavy suffixes') attach themselves to the construct form. This is especially evident in Columns III and IV. (The addition of the heavy syllable has the same shortening effect upon the noun as a genitive has upon a preceding construct.)

(d) Reference may again be made to p. 32, B (ii), where it was shown that, e.g. 'my good horse' is expressed in Hebrew as 'my horse, *the* good (one)' סוּסִי הַטוֹב.

*Column I* represents the simplest form of the masc. sg. noun. There is no change in pointing when pronominal suffixes are attached.

*Column II* represents the same type of noun as Column I but with a terminal guttural. The abs. and cons. have the Furtive Pathah (p. 19. 4). With the suffixes of the 2nd m. sg. and the 2nd m. and f. pl. the guttural has a composite shewa instead of the simple shewa.

*Column III* represents a two-syllabled noun with a Qameṣ in the first syllable. When this type of noun receives an additional syllable at the end—in this case the new syllable being the suffix—the accent moves on to it, and the Qameṣ in the first syllable is reduced to shewa (p. 35, A. Col. II). *Observe* that with the 2nd m. sg. suffix the Qameṣ (under the כ) has a Methegh to show that the syllable is open and that the vowel is 'ā' (p. 13. 2, Note).

*Column IV* represents the same type of noun as Column III but having an initial guttural. The Qameṣ in the first syllable is replaced by a composite shewa (under the guttural) when the accent moves on to the new syllable.

*Column V* represents a type of noun with Qameṣ in the first

syllable and a 'full' vowel in the second one. As would be expected, the Qameṣ falls away in the construct and with suffixes, but the full vowel remains throughout. Note also how the א in the 2nd m. sg. and the 2nd persons pl. takes composite shewa.

## 26. THE INSEPARABLE PREPOSITIONS ל, ב WITH SUFFIXES

The inseparable prepositions ל and ב take pronominal suffixes, thus :

to me <sup>a</sup> (c.)	לי	in me <sup>b</sup> (c.)	בי
„ thee (m.)	לְךָ	„ thee (m.)	בְּךָ
„ thee (f.)	לְךָ	„ thee (f.)	בְּךָ
„ him	לוֹ	„ him	בוֹ
„ her	לָהּ	„ her	בָּהּ
„ us (c.)	לָנוּ	„ us (c.)	בָּנוּ
„ you (m.)	לָכֶם	„ you (m.)	בָּכֶם
„ you (f.)	לָכֶן	„ you (f.)	בָּכֶן
„ them (m.)	לָהֶם	„ them (m.)	בָּהֶם or בָּם
„ them (f.)	לָהֶן	„ them (f.)	בָּהֶן

The inseparable prepositions כ 'as, like' and מן 'from' with pronominal suffixes are given on p. 63.

## 27. THE SIGN OF THE DEFINITE OBJECT

Below are given sets of examples to show how the definite object is indicated, to avoid confusing it with the subject :

(a) לקח הֵבֶן—'he took, (namely) the son'. Here הֵבֶן is the subject—'the son took', but

לקח אֶת-הֵבֶן—'he took the son'. Here הֵבֶן, preceded by the word אֶת, is the object.

(b) לקח בֶּן-הַמֶּלֶךְ—'he took, (namely) the son-of the king'. Here בֶּן-הַמֶּלֶךְ is the subject—'the son-of the king took', but

לקח אֶת-בֶּן-הַמֶּלֶךְ—'he took the son-of the king'. Here בֶּן-הַמֶּלֶךְ, preceded by אֶת, is the object.

<sup>a</sup> Or 'for me', &c.

<sup>b</sup> Or 'by me', &c.

(c) לָקַח בְּנוֹ—‘he took, (namely) his son’. Here בְּנוֹ is the subject—‘his son took’, but

לָקַח אֶת-בְּנוֹ—‘he took his son’. Here בְּנוֹ, preceded by אֶת-, is the object.

(d) לָקַח שְׁמוּאֵל—‘he took, (namely) Samuel’. Here שְׁמוּאֵל is the subject—‘Samuel took’, but

לָקַח אֶת-שְׁמוּאֵל—‘he took Samuel’. Here שְׁמוּאֵל, preceded by אֶת-, is the object.

The *definite object*, governed by a transitive verb, is usually preceded by the particle אֶת or אֶת- (with Maqqeph), which draws attention to the object which is definite. In (a) the object is definite, since it has the article; in (b) the compound idea (which is the object) is definite, since the genitive has the article; in (c) the suffix shows that the object is a definite one; and in (d) the proper noun is obviously a definite (person—and here the) object.

N.B. (1) מִי לָקַח = ‘who hath taken?’ but אֶת-מִי לָקַח = ‘whom hath he taken?’

(2) ‘The man took a horse’ is לָקַח הָאִישׁ סוּס—*indefinite* object and therefore *not preceded* by the particle אֶת-.

## EXERCISE 7

Abraham אַבְרָהָם	mountain הַר
Sarah שָׂרָה	„ (with art.) הָהָר
covenant בְּרִית	„ (pl.) הָרִים
	with <sup>a</sup> עִם
dream (sg.) חֲלוֹם m.	until עַד
„ (pl.) חֲלוֹמוֹת	he kept, watched שָׁמַר
river נָהָר	he cut כָּרַת

[N.B. ‘He made a covenant’ is ‘he cut a covenant’ בְּרִית כָּרַת.]

(1) בָּרָא אֱלֹהִים אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וְאֶת-כָּל-אֲשֶׁר בָּהֶם

(2) שָׁמְעוּ הָאָדָם וְהָאִשָּׁה אֶת-קוֹל-אֱלֹהִים בִּגְן (3) וּבְיָדוֹ הַגְדוּלָה

<sup>a</sup> In the sense of ‘together with’, ‘along with’, as opposed to the insep. prep. ב which means ‘with’ of instrument. It takes suffixes: עִמִּי ‘with me’; עִמָּךְ ‘with thee’ (m).

לָקַח יְהוָה אֶת-עַמּוֹ יִשְׂרָאֵל מִמִּצְרַיִם לֹא לְעַם קָדוֹשׁ, וְגַם נָתַן  
 לָהֶם אֶת-הָאָרֶץ הַטּוֹבָה מִן-הָרֶמְצִים עַד-הַנָּהָר הַגָּדוֹל: <sup>a</sup> וְלֹא  
 שָׁמְרוּ אֶת-בְּרִיתוֹ אֲשֶׁר כָּרַת עִמָּם עַל-הַר-הָאֱלֹהִים וְלֹא שָׁמְעוּ  
 בְּקוֹלוֹ (4) שָׁמַר יְהוָה אֶת-יַעֲקֹב מִכָּל-רָע (5) רָאָה אֱלֹהִים  
 אֶת-הָאוֹר אֲשֶׁר בָּרָא וְהָיָה טוֹב מְאֹד (6) כָּרַת שְׁמוּאֵל אֶת-  
 רֹאשׁ-הַמָּלָךְ לְעֵינֵי-כָל-יִשְׂרָאֵל (7) אָמְרוּ הָעַמִּים אֲשֶׁר בָּאוּ  
 עַל-יִשְׂרָאֵל, יְהוָה הוּא אֱלֹהֵי-הַהָרִים (8) וְשֵׁם-אִשְׁת־אֲבִרְהָם<sup>b</sup>  
 שָׂרָה (9) אָמְרָה שָׂרָה אֶל-אֲבִרְהָם אִשָּׁה, הִנֵּה אִשָּׁה וְקָנָה אֲנִי,  
 וְלֹא נָתַן לִי אֱלֹהִים בֶּן (10) קָרָא מֹשֶׁה בְּקוֹל גָּדוֹל, יְהוָה עִמָּנוּ  
 וְגַם נָתַן בְּיָדֵנוּ אֶת-הָעִיר וְאֶת-הָעָם אֲשֶׁר בָּהּ (11) הָיוּ אַנְשֵׁי-  
 יִשְׂרָאֵל בְּהָרִים כָּל-הַיּוֹם עַד-הַלָּיְלָה (12) מֵרָאשׁ הַהָר רָאָה  
 מֹשֶׁה אֶת-הָאָרֶץ אֲשֶׁר נָתַן יְהוָה לְבְנֵי-יִשְׂרָאֵל (13) בָּאוּ וְקִנְיִ-  
 הָעָם אֶל-הַיִּכָּל-הַמָּלָךְ, וְעָפָר<sup>b</sup> עַל-רֹאשָׁם (14) שָׁמַע אֱלֹהִים  
 אֶת-קוֹלִי, כִּי הוּא אוֹרִי בַיּוֹם-הַחֹשֶׁךְ (15) שָׁמַע יַעֲקֹב אֶת-  
 הַחֲלוֹם וְגַם שָׁמַר אֶת-הַדְּבָר, כִּי אָמַר מִן הָאֱלֹהִים הַחֲלוֹם  
 (16) וּבַחֲלוֹמוֹ רָאָה יַעֲקֹב וְהָיָה הָר גָּדוֹל מְאֹד וְרָאשׁוֹ בַּשָּׁמַיִם<sup>d</sup>  
 (17) וּבְכָל-חֲכָמֵי-הָעִיר לֹא הָיָה אִישׁ אֲשֶׁר יָדַע אֶת-דְּבַר-  
 הַחֲלוֹם (18) הַבְּדִיל יְהוָה בֵּין נְבִיאֵי-מִצְרַיִם וּבֵין מֹשֶׁה נְבִיאָו  
 (19) יָשְׁבוּ הַנְּבִיאִים בְּאַחַד-הָרֵי-הָאָרֶץ וּבְרֹאשָׁם הָיָה שְׁמוּאֵל  
 (20) הִנֵּה יָדוֹ בְּכָל, וַיֵּד-כָּל-אָדָם בּוֹ (21) כָּרַת אֲבִרְהָם בְּרִית  
 עִם מֶלֶךְ-הָעִיר (22) מִהִיכְלוֹ אֲשֶׁר בַּשָּׁמַיִם רָאָה יְהוָה אֶת-עַמּוֹ  
 וְאֶת-קוֹלֵנוּ שָׁמַע<sup>d</sup>

(1) God gave the woman to the man for (a) wife. (2) Samuel heard the voice of the Lord in the night. (3) Moses spoke all

<sup>a</sup> The conj. here means 'but'. See p. 40, footnote a.

<sup>b</sup> Supply 'was'. See p. 48, footnote c.

<sup>c</sup> 'Upon' = against.

<sup>d</sup> Pausal (with Silluq accent).

the words of the Lord unto the elders of Israel in the land of Egypt. (4) Sarah heard the words of the man which he spoke unto Abraham her husband. (5) The children of Israel kept not My covenant and they distinguished not between Me<sup>a</sup> and (between) the gods of the land. (6) The eyes of the Lord are unto His people. (7) The woman kept the men with<sup>b</sup> her all the night until the light of the morning. (8) The king made a covenant with<sup>b</sup> the people upon the mountain of God. (9) The Lord heard our voice in the land of Egypt. (10) He distinguished Israel from all the peoples. (11) From His temple the Lord (hath) heard my voice. (12) Abraham and Sarah were very old and the Lord gave not (to) them children. (13) The woman gave the fruit unto her husband. (14) Thy people hearkened not to the words of Thy prophet and they kept not the covenant which Moses made between Thee and between us. (15) In the evening and in the morning my voice is unto the Lord and His word is with<sup>b</sup> me. (16) Jacob knew that the Lord was with<sup>b</sup> him. (17) All the wise men of Egypt said unto the king, 'Behold the God of Israel hath set ("given") his hand against (ךָ) thee and against thy people.'

## 28. THE PERSONAL PRONOUNS

A	B
(Subject)	(Object)
I (c.) אֲנִי, אֲנִי <sup>c</sup>	me (c.) אֹתִי
thou (m.) אַתָּה <sup>d</sup>	thee (m.) אֹתְךָ
thou (f.) אַתְּ <sup>e</sup>	thee (f.) אֹתְךָ
he הוּא	him אֹתוֹ
she הִיא	her אֹתָהּ
we (c.) אֲנֵנוּ	us (c.) אֹתֵנוּ

<sup>a</sup> בֵּין takes suffixes—בֵּינִי = 'between me', &c.

<sup>b</sup> See p. 53, footnote a.

<sup>c</sup> Pausal אֲנִי, אֲנִי.

<sup>d</sup> Pausal אַתָּה.

<sup>e</sup> One of the few cases where a terminal vowelless letter has a silent shewa (p. 9, footnote c). The reason is that this form is an abbreviation of an original אַתְּ and the i-termination was dropped.

(Subject *contd.*)

you (m.) אַתָּם

you (f.) אַתְּ

they (m.) הֵם, הֵמָּה<sup>a</sup>they (f.) הֵנָּה, הֵן<sup>a</sup>(Object *contd.*)

you (m.) אֶתְּכֶם

you (f.) אֶתְּךָ

them (m.) אֹתָם, אֹתָהֶם

them (f.) אֹתָן, אֹתָהֶן

When the Personal Pronoun is the object of a verb it is *definite*, since a *particular* person is referred to; hence it is expressed by the sign of the definite object אֶת with the pronominal suffixes.

NOTE: Another form of אֶת (namely אַת) is used with the suffixes, as אֶתִּי, אֶתְּךָ, except when it assumes the (so-termed) heavy suffixes כֶּם, כֶּן, [הֵם, הֵן rarely used with this particle].

## 29. THE REGULAR VERB (Perfect)

he (hath) kept	שָׁמַר	he (hath) ruled	מָשַׁל
she „ „	שָׁמְרָה	she „ „	מָשַׁלָּה
thou (m.) hast „	שָׁמַרְתָּ	thou (m.) hast „	מָשַׁלְתָּ
thou (f.) „ „	שָׁמַרְתְּ	thou (f.) „ „	מָשַׁלְתְּ
I (c.) (have) „	שָׁמַרְתִּי	I (c.) (have) „	מָשַׁלְתִּי
they (c.) „ „	שָׁמְרוּ	they (c.) „ „	מָשַׁלוּ
ye (m.) „ „	שָׁמַרְתֶּם	ye (m.) „ „	מָשַׁלְתֶּם
ye (f.) „ „	שָׁמַרְתֶּן	ye (f.) „ „	מָשַׁלְתֶּן
we (c.) „ „	שָׁמַרְנוּ	we (c.) „ „	מָשַׁלְנוּ

In Hebrew thinking, *an action* is regarded as being either *completed or incompleted*. Hebrew, therefore, knows of no past, present, or future tenses, but has instead a *Perfect* and an *Imperfect* (which, in a context, lend themselves to a variety of shades in meaning). For the time being, however, the Hebrew Perfect may be taken to represent action in the past ('he kept', 'he hath kept'). We shall see later that the equivalent of the English present tense is supplied by the Participle (pp. 65-6) and the

<sup>a</sup> Shorter form but not as frequent as the longer one.



English future tense (with other varieties) by the Imperfect (pp. 75-6).

NOTE: (a) The standard table of Hebrew verbs usually begins with the 3rd masc. sing. (Perfect, as **שָׁמַר** (מִשְׁלֵשׁ)), since this is the simplest form of the verb and conveniently serves as the basis for the others.

(b) The persons of the perfect are formed by taking the stem of the verb (3rd m. sg.) and *appending* pronominal particles (i.e. the essential elements of the personal pronoun to denote the person, gender, and number) thus:

<b>שָׁמַרְתָּ</b>	is a compound of	<b>(אַתָּה) + שָׁמַר</b>	'kept (hast) thou (m.)'
<b>שָׁמַרְתָּ</b>	„	<b>(אַתָּה) + שָׁמַר</b>	„ „ „ (f.)
<b>שָׁמַרְתֶּם</b>	„	<b>(אַתֶּם) + שָׁמַר</b>	„ (have) ye (m.)
<b>שָׁמַרְתֶּן</b>	„	<b>(אַתֶּן) + שָׁמַר</b>	„ „ „ (f.)
<b>שָׁמַרְנוּ</b>	„	<b>(אֲנִי) + שָׁמַר</b>	„ „ we (c.)

**שָׁמַרְתָּ** is due to (a false) analogy with the pronominal element of the 2nd sing.

In the 2nd pl. (masc. and fem.) the accent moves forward on to the heavy suffix (from **שָׁמַר** to **שָׁמַרְתֶּם**) and the Qames in the first syllable consequently (cf. p. 35, Col. II) becomes shewa.

(c) If the first root-letter of the verb is a guttural (as **אָמַר** 'he said') there will be a composite shewa under the guttural in the 2nd pl. (**אָמַרְתֶּם** 'ye have said') (instead of the simple shewa of **שָׁמַרְתֶּם**).

(d) It appears that in Hebrew thought the general or main idea is first expressed and is limited in its application by a following word or particle. Thus, 'thou (hast) kept' is 'kept (hast) thou'—**שָׁמַרְתָּ**—the main idea 'kept' is first given and limited in its application to 'thou' by the following pronominal particle 'thou'. Similarly:

'a good man' is in Hebrew	'a man, a good (one)'	<b>אִישׁ טוֹב</b>
'my man'	„	'man-of-me' <b>אִישִׁי</b>
'my good man'	„	'my man, the good (one)' <b>אִישִׁי הַטוֹב</b>
'the man said'	„	'he said, (namely) the man' <b>אָמַר הָאִישׁ</b>

\* Shorter form of **אֲנִי**.

### 30. MORE NOUNS IN THE ABSOLUTE AND CONSTRUCT STATES

The following nouns are irregular but in very frequent use :

	sg. abs.	sg. cons.	pl. abs.	pl. cons.
day	יוֹם	יוֹם	יָמִים	יָמֵי
city (f.)	עִיר	עִיר	עָרִים	עָרֵי
house	בַּיִת	בֵּית	בָּתִּים <sup>a</sup>	בָּתֵּי
head	רֹאשׁ	רֹאשׁ	רָאשִׁים	רָאשֵׁי

#### EXERCISE 8

Canaan כְּנָעַן	he did, made עָשָׂה	he ruled (over) מָשַׁל (בְּ)
spy מַרְגֵּל	he remembered זָכַר	he chose בָּחַר (בְּ)
bread לֶחֶם	he sent, { stretched out שָׁלַח	
way, path דֶּרֶךְ	{ (with יָד)	

(1) אֵתָּה הוּא הָאֱלֹהִים וְאַנְחֵנוּ עִמָּךְ בְּנִי-בְרִיתָךְ (2) שָׁלַח מֹשֶׁה מְרַגְלִים אֶל-אֶרֶץ כְּנָעַן, וְהָאֲנָשִׁים הָיוּ אֲנָשֵׁי-שָׁם, רָאשֵׁי-בְנֵי-יִשְׂרָאֵל (3) אָמַר הָאָדָם אֶל-הָאֱלֹהִים שְׁמַעְתִּי אֶת-קוֹלְךָ בְּגוֹן (4) אָמְרָה הָאִשָּׁה אֶל-מְרַגְלֵי-יִשְׂרָאֵל, שְׁמַעְנוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְמִצְרַיִם וְגַם יָדַעְנוּ כִּי נָתַן לָכֶם אֶת-אֶרֶץ כְּנָעַן (5) לְקַחְתִּי אֶתְכֶם מִמִּצְרַיִם לִי לְעַם קְדוֹשׁ וְלֹא שְׁמַרְתֶּם אֶת-בְּרִיתִי וּבִקּוּלִי לֹא שְׁמַעְתֶּם, בֵּית-יִזְעָקָב (6) יָדַעְתִּי כִּי לִקְחָה מִפְּרִי-עֵץ-הַגֵּן וְכִי נִתְּנָה לָךְ וְאַתָּה אָכַלְתָּ עִמָּה (7) קָרָאוּ זִקְנֵי-הָעָם אֶל-מֹשֶׁה, וְזָכְרָנוּ אֶת-הַלֶּחֶם אֲשֶׁר אָכַלְנוּ בְּמִצְרַיִם (8) אָמְרוּ הַמְּרַגְלִים<sup>d</sup>, לְקַחְנוּ מִפְּרִי-הָאֶרֶץ וְהִנֵּה טוֹב מְאֹד (9) יָדַעְתִּי כִּי

<sup>a</sup> See p. 13. 3, N.B.

<sup>b</sup> Pausal.

<sup>c</sup> Here the perfect is to be translated into the English present tense—the state of knowing (and remembering) being complete.

<sup>d</sup> See p. 18, Note to § 10.

בָּךְ בַּחֲרַת יְהוָה לְמֶלֶךְ עַל-יִשְׂרָאֵל (10) אַתָּה בַּחֲרַת בָּנוּ מִכָּל-  
הָעַמִּים וְאַתָּנוּ לְקָחַת לָךְ לְעַם גָּדוֹל וְקָדוֹשׁ, וְאַנְחֵנוּ לֹא שָׁמְרָנוּ  
אֶת-הַבְּרִית אֲשֶׁר כָּרַתְנוּ עִמָּךְ עַל-הַר-הָאֱלֹהִים (11) אָמַר לָנוּ  
הָאִישׁ, יָדַעְתִּי כִּי מְרֻגְלִים אַתֶּם מֵאֶרֶץ כְּנָעַן (12) יָשָׁב הַנָּבִיא  
עַל-הָאֲדָמָה וְעָפָר עַל-רֹאשׁוֹ וּבִקּוֹל גָּדוֹל קָרָא, מָה-עָשָׂה יְהוָה  
לָנוּ (13) זָכַרְתָּ אֹתִי אֱלֹהִים וּמַהֲיִכָּלְךָ שָׁמַעְתָּ אֶת-קוֹלִי (14) מָשַׁל  
שְׁמוּאֵל הַנָּבִיא בְּיִשְׂרָאֵל כִּי לֹא בָחָרוּ לָהֶם מֶלֶךְ כָּכָל-הָעַמִּים  
אֲשֶׁר יָשָׁבוּ בָאֶרֶץ, וְכָל-יְמֵי-שְׁמוּאֵל הָלְכוּ בְּנִי-יִשְׂרָאֵל בְּדֶרֶךְ-  
יְהוָה (15) הִנֵּה הָעָרִים אֲשֶׁר בָּאֶרֶץ כְּנָעַן טוֹבוֹת וְגִדּוּלוֹת הִנֵּה  
כְּעָרֵי-מִצְרַיִם (16) בְּדֶרֶךְ יְהוָה הָלַכְתִּי וְאֶת-דְּבָרֹךְ שְׁמַרְתִּי כָל-  
הַיָּמִים (17) אַתֶּם יָדַעְתֶּם כִּי הִבְדִּיל אֶתְכֶם אֱלֹהִים מִכָּל-הָעַמִּים  
אֲשֶׁר תַּחַת הַשָּׁמַיִם (18) לֹא אָכַל מִשָּׂה לֶחֶם כָּל-הַיָּמִים אֲשֶׁר  
הָיָה עַל-הָהָר

(1) Abraham dwelt in the land of Egypt, for there was not bread in the land of Canaan. (2) Holy art Thou, Lord, in the heavens and in the earth. (3) Solomon the king of Israel made for him(self) a great name in the land. (4) Samuel said unto the elders of the people, 'Ye have chosen for you(rselves) a king like all the peoples and ye remembered not that the Lord He is king over all the earth.' (5) I know<sup>c</sup> that ye have eaten from the tree which is in the garden and that ye know<sup>c</sup> good and evil. (6) We know<sup>c</sup> that we kept not Thy covenant and that we hearkened not to the words of Thy prophet whom Thou didst send unto Thy people. (7) The spies whom the children of Israel sent unto the land of Canaan sat in the house of the woman all the night until the light of the morning. (8) The prophets said unto Samuel, 'Thou hast not taken a thing from the hand of a(ny) man all the days that thou didst rule over Israel.' (9) He saw the cities of the river and behold they (were<sup>d</sup>) very good. (10) The

<sup>a</sup> The personal pronoun is used with the verb to emphasize the person.

<sup>b</sup> Note that the guttural takes a composite shewa instead of the simple one.

<sup>c</sup> Perfect—see note *b*, p. 58.

<sup>d</sup> See p. 48, footnote *c*.

spies said unto Moses, 'Behold the cities which are in the land of Canaan are in the mountains'. (11) I have chosen thee for a king over my people Israel, for thou hast walked in the way of the Lord. (12) The sons of the prophets said, 'We know<sup>a</sup> that the Lord sent thee unto the wicked city and that He cut (off) the river for thee, for thou art His prophet'. (13) All the days that thou didst rule over my people thou didst not remember the name of the Lord. (14) The old men said unto the king, 'We dwelt in the mountains and from the fruit of the ground we ate, for we are holy men and the way of the Lord we have chosen.' (15) Behold I have taken thee, house of Israel, from a land of darkness unto a land of light and I have also kept thee from evil in the way that thou didst walk. (16) The king of Egypt said unto Moses, '<sup>b</sup> *Thou* hast said that the Lord, the God of Israel, hath sent thee unto His people. Who is the Lord? I know<sup>a</sup> not Him.'

### 31. FEMININE SINGULAR NOUNS WITH SUFFIXES

I	II	III
law (abs.) תּוֹרָה	lip (abs.) שֶׁפָּה	counsel (abs.) עֲצָה
law-of (cons.) תּוֹרַת	lip-of (cons.) שֶׁפַּת	counsel-of (cons.) עֲצַת
my (c.) law תּוֹרָתִי	my (c.) lip שֶׁפְּתִי	my (c.) counsel עֲצָתִי
thy (m.) ,, תּוֹרָתְךָ	thy (m.) ,, שֶׁפְּתְךָ	thy (m.) ,, עֲצָתְךָ
thy (f.) ,, תּוֹרָתְךָ	thy (f.) ,, שֶׁפְּתְךָ	thy (f.) ,, עֲצָתְךָ
his ,, תּוֹרָתוֹ	his ,, שֶׁפְּתוֹ	his ,, עֲצָתוֹ
her ,, תּוֹרָתָהּ	her ,, שֶׁפְּתָהּ	her ,, עֲצָתָהּ
our (c.) ,, תּוֹרָתֵנוּ	our (c.) ,, שֶׁפְּתֵנוּ	our (c.) ,, עֲצָתֵנוּ
your (m.) ,, תּוֹרָתְכֶם	your (m.) ,, שֶׁפְּתְכֶם	your (m.) ,, עֲצָתְכֶם
your (f.) ,, תּוֹרָתְכֶן	your (f.) ,, שֶׁפְּתְכֶן	your (f.) ,, עֲצָתְכֶן
their (m.) ,, תּוֹרָתָם	their (m.) ,, שֶׁפְּתָם	their (m.) ,, עֲצָתָם
their (f.) ,, תּוֹרָתָן	their (f.) ,, שֶׁפְּתָן	their (f.) ,, עֲצָתָן

<sup>a</sup> Perfect—see note *b*, p. 58.

<sup>b</sup> See note *a*, p. 59.

IV		V	
righteousness (abs.)	צִדְקָה	land (abs.)	אֲדָמָה
righteousness-of (cons.)	צִדְקַת	land-of (cons.)	אֲדָמַת
my (c.) righteousness	צִדְקָתִי	my (c.) land	אֲדָמָתִי
thy (m.) „	צִדְקָתְךָ	thy (m.) „	אֲדָמָתְךָ
thy (f.) „	צִדְקָתְךָ	thy (f.) „	אֲדָמָתְךָ
his „	צִדְקָתוֹ	his „	אֲדָמָתוֹ
her „	צִדְקָתָהּ	her „	אֲדָמָתָהּ
our (c.) „	צִדְקָתֵנוּ	our (c.) „	אֲדָמָתֵנוּ
your (m.) „	צִדְקָתְכֶם	your (m.) „	אֲדָמָתְכֶם
your (f.) „	צִדְקָתְכֶן	your (f.) „	אֲדָמָתְכֶן
their (m.) „	צִדְקָתָם	their (m.) „	אֲדָמָתָם
their (f.) „	צִדְקָתָן	their (f.) „	אֲדָמָתָן

NOTE 1. It was pointed out on p. 44, Note, that the fem. sing. originally terminated in  $\text{תָּ}$  ( $\text{āt}$ ), and that in the absolute state (i.e. not connected with a following word) the  $\text{ת}$  ( $\text{t}$ ) was (scarcely audible and therefore) discarded, so that the fem. sg. abs. termination came to be 'â' (written  $\text{הָ}$ ). The original  $\text{ת}$ , however, has survived in the construct and before suffixes.\*

2. Again (as was shown on p. 51 (c)), the heavy suffixes  $\text{כֶּן}$ ,  $\text{כֶּם}$  are attached to the form of the construct. This is seen in all five columns.

Column I  $\text{תּוֹרָה}$  (corresponding to the masc.  $\text{סוּר}$ , p. 50, Col. I) represents the simplest form of the fem. sing. noun—the *full* vowel  $\text{ו}$  remains throughout  $\text{תּוֹרַת}$ ,  $\text{תּוֹרָתִי}$ .

Column II  $\text{שִׁפְהָ}$  is a two-syllabled word with Qames in the first syllable. This vowel is reduced to shewa in the construct and when a suffix is appended (for the reason explained on p. 51, Col. III)  $\text{שִׁפְתִּי}$ ,  $\text{שִׁפְתָּךְ}$ .

\* There are still some types of fem. nouns which have a  $\text{ת}$  in the abs., as  $\text{נְחֹשֶׁת}$  'brass' or 'bronze'. See also p. 45, footnote a.

*Column III* עֶצֶה is a fem. noun of a type similar to שֶׁפֶה in Column II, but its first letter is a guttural; consequently, the vowel (under the guttural) in the first syllable is reduced (in the construct and with suffixes) to a *composite shewa* instead of the simple shewa (cf. p. 50, Col. IV) עֶצֶת, עֶצְתִּי.

*Column IV* צִדְקָה, following Column II, becomes (hypothetically) צִדְקָת (in the construct) and צִדְקָתִי (with suffixes) which, in turn, become צִדְקָת and צִדְקָתִי (cf. p. 46. 3).

*Column V* אֲדָמָה is the same type of fem. noun as צִדְקָה in Column IV, but its first letter is a guttural; consequently, when the Qameṣ in the first syllable becomes shewa (in the construct and with the suffixes) producing אֲדָמָת, אֲדָמָתִי, the composite shewa under the guttural becomes the corresponding short vowel (pathah)—אֲדָמָת, אֲדָמָתִי (cf. p. 46. 3).

### 32. THE DEMONSTRATIVE ADJECTIVES

this (m.) זֶה	that (m.) הוּא
„ (f.) זֹאת	„ (f.) הִיא
these (c.) אֵלֶּה	those (m.) הֵם, הֵנָּה
	„ (f.) הֵן, הֵנָּה

The Demonstrative Adjectives are treated in the same way as ordinary adjectives in relation to the noun they qualify, thus:

‘This man’	is expressed as ‘the man, the this (one)’	הָאִישׁ הַזֶּה
‘That man’	„ ‘the man, the that (one)’	הָאִישׁ הַהוּא
‘This woman’	„ ‘the woman, the this (one)’	הָאִשָּׁה הַזֹּאת
‘That woman’	„ ‘the woman, the that (one)’	הָאִשָּׁה הַהִיא
‘These men’	„ ‘the men, the these (ones)’	הָאֲנָשִׁים הָאֵלֶּה
‘Those men’	„ ‘the men, the those (ones)’	הָאֲנָשִׁים הָהֵם <sup>a</sup>
‘This is the man’	„ ‘this (is) the man’	זֶה הָאִישׁ
‘This is the woman’	„ ‘this (is) the woman’	זֹאת הָאִשָּׁה
‘These are the men’	„ ‘these (are) the men’	אֵלֶּה הָאֲנָשִׁים

<sup>a</sup> Notice the pointing of the article with the pl. ‘those’ הָהֵם, &c.

### 33. THE PREPOSITIONS כּ, מִן WITH SUFFIXES

The inseparable preposition כּ (as, like) appears in poetry as a separate word in the form כָּמוֹ; and it is the latter form to which most suffixes are attached. When the preposition מִן (from) receives suffixes, a מ appears between it and most suffixes:

like me (c.)	כָּמוֹנִי	from me (c.)	מִמֶּנִּי
„ thee (m.)	כָּמוֹךָ	„ thee (m.)	מִמְּךָ
„ thee (f.)	כָּמוֹךְ	„ thee (f.)	מִמְּךְ
„ him	כָּמוֹהוּ	„ him	מִמֶּהוּ
„ her	כָּמוֹהָ	„ her	מִמֶּהָ
„ us (c.)	כָּמוֹנוּ	„ us (c.)	מִמֶּנוּ
„ you (m.)	כָּכֶם	„ you (m.)	מִכֶּם
„ you (f.)	כָּכֶן	„ you (f.)	מִכֶּן
„ them (m.)	כָּהֶם	„ them (m.)	מִהֶם, [מִהֶמָּה]
„ them (f.)	כָּהֶן, כָּהֶנָּה	„ them (f.)	[מִהֶן], מִהֶנָּה

NOTE: (a) The 1st sing. suffix is יִ.

(b) Dagheš Forte (compensative) follows מ, except with the 3rd pl. suffix, on account of the guttural, when it is ה (p. 19. 1).

(c) מִמֶּהוּ (‘from him’) and מִמֶּהָ (‘from her’) are contractions from מִמֶּהוּהוּ and מִמֶּהָהָ; the inserted ה implies an original reduplicated מִמֶּהֶּמֶּן which has been lost.

(d) The context determines whether מִמֶּהוּ means ‘from him’ or ‘from us’.

(e) The 3rd sg. suffixes הוּ and הָ are earlier forms of וּ and הָ.

(f) The medial מ is absent when the heavy suffixes כֶּן, כֶּם, &c, are attached.

## EXERCISE 9

Sinai	סִינַי	other, another	אַחֵר
place	מָקוֹם	other (ones, pl.)	אַחֵרִים
salvation, deliverance	יְשׁוּעָה	after, behind	אַחֵר or אַחֲרֵי
fear, reverence	יִרְאָה	thus	כֹּה
blessing	בְּרָכָה	there is not „ are „	אֵין

(1) זֶה הַיּוֹם אֲשֶׁר עָשָׂה יְהוָה (2) זֹאת הַתּוֹרָה אֲשֶׁר נָתַן מֹשֶׁה  
 לְבְנֵי-יִשְׂרָאֵל עַל-הַר-סִינַי<sup>a</sup> (3) אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה  
 אֶל-מֹשֶׁה בְּאֶרֶץ-מִצְרַיִם<sup>a</sup> (4) אָמַר יַעֲקֹב, קְדוֹשׁ הַמָּקוֹם הַזֶּה  
 וְאֲנֹכִי לֹא יָדַעְתִּי (5) בַּיּוֹם הַהוּא נָתַן אֱלֹהִים יְשׁוּעָה גְּדוּלָּה  
 לְיִשְׂרָאֵל (6) אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר-יְהוָה אֶל-אַבְרָהָם  
 בְּחֵלּוֹם (7) כֹּה אָמַר אֱלֹהִים אֶל-הָעֵיר הָרָעָה הַהִיא (8) אֲמַרְתִּי  
 אֵין יִרְאֵת-אֱלֹהִים בַּמָּקוֹם הַזֶּה (9) בְּיָמִים הֵם לֹא הָיָה מָלֶךְ  
 בְּיִשְׂרָאֵל וְשִׁמּוֹאֵל הָיָה הַנָּבִיא (10) הִלְכוּ בְנֵי-יִשְׂרָאֵל אַחֲרֵי  
 אֱלֹהִים אַחֲרִים וְלֹא זָכְרוּ אֶת-תּוֹרַת-מֹשֶׁה וְאֶת-הַבְּרִית אֲשֶׁר  
 כָּרַת עִמָּם יְהוָה עַל-הַר-סִינַי (11) אַתָּה הוּא אֱלֹהֵי-יְשׁוּעָתִי וְאֵין  
 כְּמוֹךָ (12) אָמַר מֶלֶךְ-מִצְרַיִם אֵין כְּמוֹךָ אִישׁ חָכָם בְּכָל-הָאָרֶץ  
 הַגְּדוּלָּה הַזֹּאת (13) רָאָה הַמֶּלֶךְ כִּי טוֹבָה עֲצַת-הַנָּבִיא (14) אַתָּה  
 שְׁלַחַת בְּרָכָה בְּפָרִי-אֲדָמָתִינוּ (15) קָרָא עָשׂוּ בְּקוֹל גְּדוּלָּה, לָקַח  
 יַעֲקֹב אֶת-בְּרִכְתִּי מִמֶּנִּי (16) שְׁמַרְתִּי אֶת-תּוֹרָתְךָ כָּל-הַיָּמִים  
 וּבִדְרֹךְ-אֱלֹהִים אַחֲרִים לֹא הִלְכְתִּי (17) נָתַן אֱלֹהִים אֶת-יִרְאֵת-  
 יַעֲקֹב עַל-כָּל-אֲנָשֵׁי-הָעֵיר (18) בְּלִילָה הַהִיא הָבָדִיל יְהוָה בֵּין  
 יִשְׂרָאֵל וּבֵין מִצְרַיִם<sup>a</sup> (19) קְדוּשָׁה לִי הָעֵיר הַזֹּאת, כִּי בָהּ  
 בְּחַרְתִּי לְשִׁמִּי

<sup>a</sup> Pausal—the vowel in the tone-syllable is lengthened.

<sup>b</sup> See p. 48, footnote *d*.

<sup>c</sup> 'gods', as the context shows.

<sup>d</sup> The idea is 'my God of salvation', i.e. 'my saving God'. See Appendix 5, p. 253.

<sup>e</sup> See p. 48, footnote *c*. Understand 'was'.

<sup>f</sup> This noun is masc.; the unaccented termination is a lengthening of the word לָיִל. N.B. The fem. sing. termination הָ is accented.



- (1) This is the word which the Lord spoke unto His prophet. (2) This is the city which Thou hast chosen for Thy temple. (3) These are the men whom Moses sent to the Land of Canaan<sup>a</sup>. (4) God hath given (to) you this law upon the mountain of Sinai<sup>a</sup>. (5) Moses spoke all these words to the elders of Israel in the land of Egypt<sup>a</sup>. (6) There is none ('not') like Thee in the heavens and in the earth. (7) The blessing of the Lord is upon your ground, for ye have kept His law. (8) The king sent other men to the prophet and he came not. (9) In the city there dwelt very evil men who knew not the law of Moses. (10) We have remembered the words of the holy law and Thy covenant we have kept all the days. (11) What is this dream which I heard? (12) In Thee is our salvation, Lord, and not in other gods. (13) The elders called unto Moses, 'There is no(t) bread for the people.' (14) They have walked in the way of the gods of the land and My law they have not remembered. (15) The Lord hath given (to) you all<sup>b</sup> this good and great land, from these mountains unto ('until') that great river. (16) Thou (f.) hast walked after strange gods and thou didst not remember the counsel of My prophet. (17) There was not like him a prophet in all Israel who knew the Lord. (18) I sent My blessing upon thy ground, for My law is with thee all the day.

### 34. THE ACTIVE PARTICIPLE

The Active Participle is formed thus:

	m.sg.	f. sg.	m. pl.	f. pl.
From the root שָׁמַר (kept, watched) it is	שֹׁמֵר	שֹׁמֶרֶת (or שֹׁמְרָה)	שֹׁמְרִים	שֹׁמְרוֹת
„ „ יָשַׁב (sat, dwelt) „ יָשֵׁב	יֹשֵׁב	יֹשֶׁבֶת (or יֹשְׁבָה)	יֹשְׁבִים	יֹשְׁבוֹת
„ „ הָלַךְ (went, walked) „ הָלֵךְ	הֹלֵךְ	הֹלֶכֶת (or הֹלְכָה)	הֹלְכִים	הֹלְכוֹת

The Active Participle is pointed with Holem and Sere (.. ' ) for the masc. sg., to which is appended (sometimes הָ, but mostly

<sup>a</sup> Use pausal form. See p. 21.

<sup>b</sup> כָּל (with Maqqeph -כָּל) is really a noun, meaning 'whole', 'totality'. The expression 'all the land' is, in Hebrew thinking, 'the whole-of the land'. As the obj. of the vb. it is definite and is, therefore, preceded by אֵת.

the original) תָּ for the fem. sg., יִם for the masc. pl., and וְת for the fem. pl.

'The man keepeth'	—'The man is keeping'	הָאִישׁ שֹׁמֵר <sup>a</sup>
'The woman keepeth'	—'The woman is keeping'	הָאִשָּׁה שֹׁמֶרֶת
'The men keep'	—'The men are keeping'	הָאֲנָשִׁים שֹׁמְרִים
'The women keep'	—'The women are keeping'	הַנְּשִׁים שֹׁמְרוֹת
'Thou (m.) keepest'	—'Thou (m.) art keeping'	אַתָּה שֹׁמֵר
'We (m.) keep'	—'We (m.) are keeping'	אֲנֵחֶנּוּ שֹׁמְרִים

The Participle may be regarded as a verbal adjective, agreeing in number and gender with its noun or pronoun. Though it expresses the English present tense in the above examples, it indicates rather a state of continued activity and therefore has extended uses, e.g.:

הָאִישׁ הַשֹּׁמֵר is literally 'the man, the (one) keeping' which means (a) 'the man who *is* keeping' when referring to present time, or (b) 'the man who *was* keeping' when referring to past time in the context. Another point which this example illustrates is that the Participle with the article has the force of a verb with the relative in English.

NOTE: When the last root-letter of a verb is a guttural, as שָׁמַע ('to hear'), the masc. sg. Participle שֹׁמֵעַ (for שֹׁמֵעַ) takes a Furtive Pathah (p. 19. 4) and the fem. sg. שֹׁמְעָה (for שֹׁמְעָה) takes two Pathahs instead of two Seghols, since (p. 19. 3) the gutturals prefer the vowel Pathah under them and even before them. Similarly, the masc. sg. Participle of יָדַע ('to know') is יֹדֵעַ and the fem. sing. יֹדְעָה.

### 35. THE OLD ACCUSATIVE ENDING הָ

Archaic Hebrew (like Classical Arabic) had three case endings: a nominative ending in *u*, a genitive ending in *i*, and an accusative ending in *a*. In Biblical Hebrew the nom. and gen.

<sup>a</sup> The reverse order שֹׁמֵר הָאִישׁ would emphasize the Participle.

case endings have disappeared,<sup>a</sup> but the accusative has persisted, not to designate the object of a transitive verb, but to denote 'direction' or 'motion towards (a place)', thus:

Egypt	מִצְרַיִם	the heavens	הַשָּׁמַיִם
towards Egypt Egyptwards	מִצְרַיִמָּה	towards the heavens heavenwards	הַשָּׁמַיִמָּה
the city	הָעִיר	there	שָׁם
towards the city citywards	הָעִירָּה	towards there thither	שָׁמָּה

The appending of the old accusative ending הַ to denote 'direction' or 'motion towards' applies to a limited number of nouns which will become known from practice. *The accent does not move forward on to the new syllable*, but remains where it was before the הַ was appended.

NOTE: Early grammarians did not realize that this appended הַ is the old accusative ending, but they thought that it was a special device introduced and gave it the name of 'HE LOCALE'.

### EXERCISE 10

righteous	צַדִּיק	wilderness	מִדְבָּר
wicked	רָשָׁע	lad, young man	נָעַר
Sheol, Hades	שָׂאֵל	he stood	עָמַד
flesh	בָּשָׂר	he went down, descended	יָרַד
messenger, angel	מַלְאָךְ	woe!	אֵוִי

N.B. The pl. of הָיָה (he was) is הָיוּ (they were) (m. and f.). Similarly

„ רָאָה (he saw) is רָאוּ (they saw) „ and  
 „ עָשָׂה (he did) is עָשׂוּ (they did) „

All these verbs are seen to belong to the same class.

(1) קוֹל קָרָא בַּמִּדְבָּר (2) הָאֱלֹהִים יָשָׁב בַּשָּׁמַיִם וּמָשַׁל בְּבְנֵי-אָדָם  
 (3) אֲנַחְנוּ קִרְאִים אֶל-יְהוָה, וְהוּא שָׁמַע<sup>b</sup> אֶת-קוֹלֵנוּ (4) צַדִּיק

<sup>a</sup> The *u* in a name like שְׁמוּאֵל may be a survival of the old nominative, but survivals of the genitive in *i* are doubtful.

<sup>b</sup> See p. 66, Note.

אָתָּה יְהוָה הַנִּתֵּן לָחֶם לְכָל-בָּשָׂר (5) הַיּוֹם הַזֶּה אָנֹכִי לִקְחָא אֶתְּךָ  
הַשְׁמִימָה (6) יֵצְאוּ בְנֵי-יִשְׂרָאֵל מִמִּצְרַיִם הַמְדַּבֵּרָה (7) אָתָּה  
שָׁמַר אֶת-דֶּרֶךְ-הַצַּדִּיק, וְדֶרֶךְ הָרָשָׁע שָׁאֵלָה (8) יִרְדַּע יַעֲקֹב  
מִצְרַיִמָּה כִּי לֹא הָיָה לָחֶם בְּכָל-אֶרֶץ-כְּנָעַן (9) הַיּוֹם הַזֶּה אַתָּם  
כֹּרְתִים בְּרִית עִם-יְהוָה (10) הִנֵּה אָתָּה שְׁלַח מַלְאָכִים אֵל-  
מֶלֶךְ-מִצְרַיִם וְלֹא יִדְעָתָּ כִּי בָאֵלֵהֶם יִשׁוּעַת-יִשְׂרָאֵל (11) אוֹי  
לָהֶם הָאֹכְלִים בָּשָׂר כָּל-הַיּוֹם וְאַתָּה דֹּבַר-יְהוָה לֹא עָשׂוּ (12) כֹּה  
אָמַר יְהוָה, אָנֹכִי שְׁלַח אֶתְּךָ אֵל-הָעָם הָרָשָׁע הַזֶּה (13) הִלְכוּ  
בְנֵי-הַנְּבִיאִים בַּמִּדְבָּר כָּל-הַיּוֹם וּבָעֶרֶב בָּאוּ הָעִירָה (14) טוֹב  
לְצַדִּיק הַשָּׁמַר אֶת-תּוֹרַת-יְהוָה, וְאוֹי לָרָשָׁע קַהֲלָה בְּדֶרֶךְ-  
אֱלֹהִים אֲחֵרִים (15) וּבְחִלּוֹמוֹ רָאָה יַעֲקֹב וְהִנֵּה מַלְאָכֵי-אֱלֹהִים  
יֹרְדִים מִן-הַשָּׁמַיִם (16) אָנֹכִי בָחַר בָּךְ כִּי טוֹב אָתָּה בְּעֵינֵי-יְהוָה<sup>b</sup>  
(17) עָשׂוּ בְנֵי-יִשְׂרָאֵל אֶת-הָרָע בְּעֵינֵי-יְהוָה, כִּי לֹא הִבְדִּילוּ בֵּין  
הַצַּדִּיק וּבֵין הָרָשָׁע (18) כָּל-בָּשָׂר יִדְעַתָּ כִּי אָתָּה יְהוָה הַזִּכָּר  
אֶת-עַמּוֹ יִשְׂרָאֵל (19) בְּלִילָה הַהוּא שָׁמַע הַנֶּעֱר וְהִנֵּה קוֹל קָרָא  
שְׁמוֹאֵל שְׁמוֹאֵל (20) הַיּוֹם הַזֶּה אֲנַחְנוּ עֹמְדִים עַל-הַר-הָאֱלֹהִים  
וְשֹׁמְעִים אֶת-קוֹל-יְהוָה יֵצֵא מִשְׁמָיִם (21) אֵלָה הַדְּבָרִים אֲשֶׁר  
דִּבֶּר מֹשֶׁה אֶל-בְּנֵי-יִשְׂרָאֵל בַּמִּדְבָּר-סִינַי (22) הָיָה הָאָדָם  
כְּאֵלֵהֶם יִדְעַתָּ טוֹב וְרָע (23) שָׁמַע הָעָם הַיֹּשֵׁב בְּהָרָה כִּי יֵצֵא  
יִשְׂרָאֵל מִמִּצְרַיִם

(1) The sons of Jacob went down to Egypt, for they heard that there was bread in Egypt. (2) Behold I am making a covenant with<sup>d</sup> you this day. (3) The king saw the sons of the prophets standing in the way and Samuel (was) at (בְּ) their head. (4) Woe unto you who go in the way of other gods, for there is not among ('in') you a man who knoweth the word of the Lord. (5) Thou rememberest the righteous (m. pl.) for Thou art righteous. (6) The lad cried in a loud<sup>e</sup> voice, 'my head, my head'. (7) And a great

<sup>a</sup> See p. 66, Note.

<sup>b</sup> Constr. pl. of עֵינַי.

<sup>c</sup> 'That which was evil'.

<sup>d</sup> See p. 53, footnote a.

<sup>e</sup> In Hebrew it is 'a great voice'.

river (was) going forth from the garden. (8) And in his dream the king saw a very great tree standing on the ground and its head (was) in the heavens. (9) I am sending My angel with you in this great wilderness. (10) God of all flesh, who heareth the voice of Thy people, we call unto Thee for we know (Perfect) that in Thee is our salvation. (11) The spies whom Moses sent unto the land of Canaan stood upon the head of the mountain. (12) Thus said the Lord unto Solomon, king of Israel, 'Thou art wicked, for thou didst not remember the words of My law, for thou hast taken unto thyself wives from the nations.' (13) Ye say that ye are righteous men and that ye came down to Egypt from Canaan for there is no bread in the land, but<sup>a</sup> I say that ye are spies. (14) Jacob sent messengers unto Esau to the mountain. (15) In that day ye said, 'We remember (Perfect) the bread which we ate in Egypt, but<sup>a</sup> in this great wilderness there is no bread.' (16) Great art Thou, Lord, who ruleth over the heavens and over the earth. (17) The man of God came down from the mountain to the city, as the word of the Lord.

## 36. PLURAL NOUNS WITH SUFFIXES

A		B	
<i>Masc. pl.</i>			
horses (abs.)	סוּסִים	words (abs.)	דְּבָרִים
horses-of (cons.)	סוּסֵי	words-of (cons.)	דְּבָרֵי
my (c.) horses	סוּסַי	my (c.) words	דְּבָרַי
thy (m.) „	סוּסֶיךָ	thy (m.) „	דְּבָרֶיךָ
thy (f.) „	סוּסֶיךָ	thy (f.) „	דְּבָרֶיךָ
his „	סוּסָיו	his „	דְּבָרָיו
her „	סוּסֶיהָ	her „	דְּבָרֶיהָ
our (c.) „	סוּסֵינוּ	our (c.) „	דְּבָרֵינוּ
your (m.) „	סוּסֵיכֶם	your (m.) „	דְּבָרֵיכֶם
your (f.) „	סוּסֵיכֶן	your (f.) „	דְּבָרֵיכֶן
their (m.) „	סוּסֵיהֶם	their (m.) „	דְּבָרֵיהֶם
their (f.) „	סוּסֵיהֶן	their (f.) „	דְּבָרֵיהֶן

<sup>a</sup> The conj. ו. See p. 40, footnote a.

C		D		E
<i>Fem. pl.</i>				
laws (abs.)	תּוֹרוֹת	blessings (abs.)	בְּרָכוֹת	Suffixes of the pl. noun (m. and f.)
laws-of (cons.)	תּוֹרוֹת	blessings-of (cons.)	בְּרָכוֹת	
my (c.) laws	תּוֹרוֹתַי	my (c.) blessings	בְּרָכוֹתַי	my (c.) יַי
thy (m.) „	תּוֹרוֹתֶיךָ	thy (m.) „	בְּרָכוֹתֶיךָ	thy (m.) יְךָ
thy (f.) „	תּוֹרוֹתֶיךָ	thy (f.) „	בְּרָכוֹתֶיךָ	thy (f.) יְךָ
his „	תּוֹרוֹתָיו	his „	בְּרָכוֹתָיו	his יוֹ
her „	תּוֹרוֹתֶיהָ	her „	בְּרָכוֹתֶיהָ	her יָהּ
our (c.) „	תּוֹרוֹתֵינוּ	our (c.) „	בְּרָכוֹתֵינוּ	our (c.) יֵנוּ
your (m.) „	תּוֹרוֹתֵיכֶם	your (m.) „	בְּרָכוֹתֵיכֶם	your (m.) יְכֶם
your (f.) „	תּוֹרוֹתֵיכֶן	your (f.) „	בְּרָכוֹתֵיכֶן	your (f.) יְכֶן
their (m.) „	תּוֹרוֹתֵיהֶם	their (m.) „	בְּרָכוֹתֵיהֶם	their (m.) יָהֶם
their (f.) „	תּוֹרוֹתֵיהֶן	their (f.) „	בְּרָכוֹתֵיהֶן	their (f.) יָהֶן

F		G		H
sons (abs.)	בָּנִים	fathers (abs.)	אָבוֹת	God (abs.) אֱלֹהִים
sons-of (cons.)	בָּנִי	fathers-of (cons.)	אָבוֹת	God-of (cons.) אֱלֹהֵי
my (c.) sons	בָּנַי	my (c.) fathers	אָבוֹתַי	my (c.) God אֱלֹהֵי
thy (m.) „	בָּנֶיךָ	thy (m.) „	אָבוֹתֶיךָ	thy (m.) „ אֱלֹהֶיךָ
&c.		&c.		&c.
your (m.) „	בָּנֵיכֶם	your (m.) „	אָבוֹתֵיכֶם	your (m.) „ אֱלֹהֵיכֶם
&c.		&c.		&c.

I		J	
men (abs.)	אָנָשִׁים	wives (women) (abs.)	נָשִׁים
men-of (cons.)	אָנָשִׁי	wives-of (cons.)	נָשִׁי
my (c.) men	אָנָשַׁי	my wives	נָשַׁי
thy (m.) „	אָנָשֶׁיךָ	thy „	נָשֶׁיךָ
&c.		&c.	
your (m.) „	אָנָשֵׁיכֶם	your „	נָשֵׁיכֶם
&c.		&c.	

NOTE: The suffixes which are attached to the pl. nouns are given in *Column E*. In the suffixes of the pl. noun there is a Yod (י) which, except for the 1st sg. and the 2nd sg. fem., is silent. In early (pre-Classical) Hebrew this Yod was audible in all the suffixes of the pl. noun; but, except for the two cases mentioned, it has survived only in spelling. [סוּיָיִךְ is really the constr. pl. with the suffix—'horses of thee', etc.] This Yod distinguishes the pl. from the sg., especially in unpointed texts:

סוסך	is to be pointed	סוּסְךָ or סוּסֶךָ	(thy horse), whereas
סוסֶיךָ	„	סוּסֵיךָ or סוּסֶיךָ	(thy horses). Similarly
סוסו	„	סוּסוֹ	(his horse), but סוּסָיו is סוּסָיו (his horses)
סוסנו	„	סוּסֵנוּ	(our horse) „ סוּסֵינוּ „ סוּסֵינוּ (our horses)

*Columns A and C* represent the simplest forms of the masc. and fem. pl. nouns.

*Columns B and D* represent the types of masc. and fem. pl. nouns in which the Qameṣ in the first syllable is replaced by a shewa and the shewa preceding it consequently becomes a Hireq (p. 46. 3).

*Column G* אֲבוֹת is a masc. pl. noun but has the form of a fem. pl. noun, and in

*Column J* נְשִׁים is a fem. pl. noun but has the form of a masc. pl. noun. Both these nouns are irregular.

*Column H* אֱלֹהִים is singular in meaning when referring to the God of Israel (and normally takes a sing. verb) but its form is that of a pl. noun.

*Column I* is a variant of *Column B*—the first letter being a guttural. When the Qameṣ in the first syllable is replaced by a shewa the composite shewa under the guttural is raised to the corresponding short vowel (p. 46. 3).

NOTE: (a) The heavy suffixes כֶּם, כֵּן, הֶם, הֵן, attach themselves to the form of the construct.<sup>a</sup>

(b) The duals take the same suffixes as the pl. nouns: יָדַי, יָדֶיךָ, &c. (from יָדַיִם).

<sup>a</sup> See p. 51, Note (c).

### 37. SOME IRREGULAR NOUNS WITH SUFFIXES

	SINGULAR			PLURAL		
	absolute	construct	with suffix	absolute	construct	with suffix
father	אָב	אָבִי	אָבִיו, אָבִיךָ, אָבִי	אָבוֹת	אָבוֹת	אָבוֹתַי
son	בֶּן	בֶּן־	בְּנוֹ, בְּנוֹךְ, בְּנוֹי	בָּנִים	בָּנִי	בָּנָי
daughter	בַּת	בַּת	בָּתוּ, בָּתְךָ, בָּתִּי	בָּנוֹת	בָּנוֹת	בָּנוֹתַי
brother	אָח	אָחִי	אָחָיו, אָחִיךָ, אָחִי	אָחִים	אָחִי	אָחִי
wife	אִשָּׁה	אִשְׁתִּי	אִשְׁתְּךָ, אִשְׁתִּי	נָשִׁים	נָשִׁי	נָשָׁי
house	בַּיִת	בֵּית	בֵּיתְךָ, בֵּיתִי	בָּתִּים <sup>a</sup>	בָּתִּי <sup>a</sup>	בָּתֵּי <sup>a</sup>
name	שֵׁם	שֵׁם, שְׁם־	שְׁמוֹ, שְׁמְךָ, שְׁמִי	שְׁמוֹת	שְׁמוֹת	שְׁמוֹתַי

N.B. The full list of irregular nouns is given at the end of the book.

### 38. POSSESSION

There is no word in Hebrew to express the English 'have', 'had', &c., and the statement of possession in point of time is made in the following ways:

'I have a son' is in Hebrew 'there is to me a son'			יֵשׁ לִי בֶן
'I have not a son'	„	'there is not to me a son'	אֵין לִי בֶן
'I have sons'	„	'there are to me sons'	יֵשׁ לִי בָנִים
'I have not sons'	„	'there are not to me sons'	אֵין לִי בָנִים
'I had a son'	„	'there was to me a son'	הָיָה לִי בֶן
'I had not a son'	„	'there was not to me a son'	לֹא הָיָה לִי בֶן
'I had sons'	„	'there were to me sons'	הָיוּ לִי בָנִים
'I shall have a son'	„	'there will be to me a son'	יִהְיֶה לִי בֶן
'I shall not have a son'	„	'there will not be to me a son'	לֹא יִהְיֶה לִי בֶן
'I shall have sons'	„	'there will be (pl.) to me sons'	יִהְיוּ לִי בָנִים
'The man has a son'	„	'there is to the man a son'	יֵשׁ לְאִישׁ בֶּן &c.

<sup>a</sup> See p. 13. 3. N.B.



NOTE: (a) **יש** and **אין** (construct of **אין**) were originally *nouns* meaning respectively 'existence' and 'non-existence' and are, on that account, used with both numbers and genders, and refer to present possession when followed by the preposition **ל**.

(b) Possession in past or future time is expressed by the verb **הָיָה**, **יְהִי**, followed by the preposition **ל**, and the verb must agree with its subject in number and gender. The negative used is naturally **לא**.

It will be remembered that the English possessive pronouns are expressed in Hebrew by suffixed pronominal particles and that the mere statement of possession denoted by the English genitive case (e.g. 'the man's horse') is expressed by the Hebrew construct state ('the horse-of the man'). The above chapter deals with possession in point of time.

### EXERCISE 11

Rachel	רָחֵל	sheep	צֹאן	he asked	שָׁאַל
Laban	לָבָן	water (abs.)	מַיִם <sup>a</sup>	he served	עָבַד
Joseph	יוֹסֵף	„ (cons.)	מִי	he will be	יְהִיָּה
Pharaoh	פַּרְעֹה	why? (for what?)	לָמָּה		

- (1) אָמַר הַנֹּעַר אֶל-הַנְּבִיא אֵין לָאִשָּׁה הַזֹּאת בֶּן וְאִשָּׁה זָקֵן מְאֹד  
 (2) שְׁלַחְתִּי אֶת-נְבִיאִי אֶל-הָעָם הַרְשָׁע הַזֶּה וְלֹא שָׁמְעוּ אֶל-  
 דְּבָרֵיהֶם אֲשֶׁר דִּבְּרוּ בְּשִׁמִּי (3) הָיוּ בְנֵי-יִשְׂרָאֵל בְּמִדְבַּר-סִינִי  
 וְלֹא הָיָה מַיִם לְצֹאן אֲשֶׁר עִמָּם (4) אָמְרוּ בְנֵי-יִעֲקֹב אֶל-יוֹסֵף  
 יֵשׁ לָנוּ אָב זָקֵן בְּאֶרֶץ-כְּנָעַן, וְלֹא יָדְעוּ כִּי הוּא הַמַּשָּׁל בְּכָל-  
 אֶרֶץ-מִצְרָיִם (5) לָקַח שְׁלֹמֹה אֶת-בֵּת-פַּרְעֹה לוֹ לָאִשָּׁה  
 (6) אָמְרוּ אַנְשֵׁי-הַמָּקוֹם יִדְעֵנוּ אֶת-לָבָן, וְהִנֵּה רָחֵל בְּתוֹ עִם-  
 הַצֹּאן אֲשֶׁר לְאָבִיהָ (7) שָׁאַל יִעֲקֹב אֶת-רָחֵל בֵּת-מִי אַתָּה,  
 אָמְרָה רָחֵל בֵּת-לָבָן אֲנֹכִי (8) עָבַד יִעֲקֹב אֶת-לָבָן לְרָחֵל,

<sup>a</sup> The noun, like **שְׁמַיִם**, is a plural.

<sup>b</sup> See p. 58, footnote c.

וְהוּא נָתַן לוֹ אֶת-בֵּיתוֹ הַגָּדוֹלָה לְאִשָּׁה תַּחַת רָחֵל (9) אָתָּה  
 אֱלֹהֵינוּ וְאֲנֹחֲנוּ עִמָּךְ אָתָּה אָבִינוּ וְאֲנֹחֲנוּ בְנֶיךָ (10) קָרָא פְּרָעָה  
 לְכָל-זִקְנָיו וּלְכָל-חֲכָמָיו, וּלְעִינֵיהֶם עָשָׂה מִשָּׂה כָּל-אֲשֶׁר אָמַר  
 יְהוָה (11) אֵלֶּה שְׁמוֹת-בְּנֵי-יִשְׂרָאֵל אֲשֶׁר יָרְדוּ מִצְרָיִמָּה אֶל-  
 יוֹסֵף (12) לֹא לָקַח יַעֲקֹב אִשָּׁה מִבְּנוֹת-כְּנָעַן, כִּי רָעוּתָּ הָיָה  
 בְּעֵינֵי-אָבִיו מְאֹד (13) לָמָּה לֹא אָמַרְתָּ לִּי כִּי אֶשְׁתָּךְ הִיא, וְאֲנִי  
 לֹא יָדַעְתִּי (14) אָמַר לָבֵן אֶל-יַעֲקֹב, וְשִׁיךְ בְּנוֹתֵי הָיָה וּבְנֶיךָ בְּנֵי  
 וְצֹאנְךָ צִאֲנִי וְכָל אֲשֶׁר לָךְ לִי הוּא (15) אָמַר יְהוָה אֶל-יַעֲקֹב,  
 שָׁמָּה יִהְיֶה יִשְׂרָאֵל (16) קָרָא רָחֵל אֶת-שְׁם-בְּנָהּ יוֹסֵף, כִּי  
 אָמַרְהָ יִהְיֶה לִּי בֶן אַחֵר (17) אָמַר יוֹסֵף אֶל-פְּרָעָה, הִנֵּה אָבִי  
 וְאֶחָי וְנָשִׁיהֶם וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְצֹאנָם וְכָל-אֲשֶׁר לָהֶם בָּאוּ  
 מִצְרָיִמָּה (18) רָאוּ אֲבוֹתֵינוּ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְפְרָעָה  
 וּלְמִצְרָיִם (19) אָנֹכִי יְהוָה אֱלֹהֶיךָ וְאָנֹכִי יָרַדְתִּי עַל-הָרָסִינִי  
 בַּיּוֹם הַגָּדוֹל הַהוּא (20) לָמָּה יִשְׁכַּת בְּעַפָּר, בֵּית-יִשְׂרָאֵל, כִּי  
 הָלַכוּ בְנֶיךָ אַחֲרֵי עִינֵיהֶם וְגַם עָבְדוּ אֱלֹהִים אֲחֵרִים (21) וְמָה-  
 שָׁאֵל יְהוָה מִמָּךְ, בֵּית-יַעֲקֹב

(1) The children of Israel served the king of Canaan, for they did (the) evil in the eyes of the Lord and they hearkened not to the words of His law. (2) I have served thee for Rachel thy daughter, and why hast thou not kept thy covenant with me? (3) Thou art the God of our fathers, who keepest me from all evil. (4) I knew not that she is his wife and that he is a prophet of God. (5) Laban said unto Jacob, 'Why hast thou taken my gods from my house?' (6) Jacob came down to Egypt, he and his sons and his wives and his sheep and all that (belonged) to him, unto Joseph his son, who (was) ruling over the land. (7) Thou hast said, 'Behold thy son will be a great man in the land, and behold I have not a son and my wife is very old.' (8) Their gods are of wood (עֵץ) which the hands of man (have)

<sup>a</sup> 'Instead of'.

<sup>b</sup> Pausal form with Athnah (p. 21).

<sup>c</sup> Translate 'according to all'.

<sup>d</sup> Understand 'were'. See p. 48, footnote c. <sup>e</sup> Emphasizing participle.

made. (9) Jacob kept the sheep which (belonged) to Laban, the father of Rachel. (10) In that day My house will be on the head of the holy mountain which I have chosen for My name. (11) Thou, Lord, dwellest in the heavens and Thou knowest what the wicked (m. pl.) have done to me, and I am righteous in the eyes of the sons of man. (12) The king called the name of his son Solomon. (13) Your eyes have seen that the Lord hath cut (off) the waters of the river for you, for he said, 'Israel will be My people.' (14) Ye shall have ('there shall be to you') a place in My temple for My holy ones (m. pl.). (15) The sons of Jacob said, 'We know that thou art he who ruleth over this great land and that we are in thy hand<sup>a</sup>.' (16) Thus I have said unto My prophets who spoke in My name, and why have ye not hearkened to their words? (17) The woman said unto the prophet, 'I asked not a son from the Lord, for He hath taken him from me.' (18) All the blessings of the Lord came upon your land, as<sup>b</sup> the man of God spoke.

### 39. THE IMPERFECT OF THE REGULAR VERB

The Imperfect generally denotes an incompleted action. For the time being it may be regarded loosely as representing the English future tense.

he will keep	יִשְׁמֹר	he will judge	יִשְׁפֹּט <sup>c</sup>
she „ „	תִּשְׁמֹר	she „ „	תִּשְׁפֹּט
thou (m.) wilt „	תִּשְׁמֹר	thou (m.) wilt „	תִּשְׁפֹּט
thou (f.) „ „	תִּשְׁמְרִי	thou (f.) „ „	תִּשְׁפְּטִי
I (c.) will „	אֶשְׁמֹר	I (c.) will „	אֶשְׁפֹּט
they (m.) „ „	יִשְׁמְרוּ	they (m.) „ „	יִשְׁפְּטוּ
they (f.) „ „	תִּשְׁמְרֶנָּה	they (f.) „ „	תִּשְׁפְּטֶנָּה
ye (m.) „ „	תִּשְׁמְרוּ	ye (m.) „ „	תִּשְׁפְּטוּ
ye (f.) „ „	תִּשְׁמְרֶנָּה	ye (f.) „ „	תִּשְׁפְּטֶנָּה
we (c.) „ „	נִשְׁמֹר	we (c.) „ „	נִשְׁפֹּט

<sup>a</sup> The sing. 'hand' means 'power'.

<sup>b</sup> A prep. cannot govern a verb. We must, therefore, rephrase 'as (that) which . . . ' . . . כְּאִשֶּׁר.

<sup>c</sup> Note Dagheš lene in פ.

It will be observed that whereas the *Perfect suffixes* pronominal particles, the *Imperfect prefixes* them. The explanation for this may be: In the Perfect, the (completed) act is regarded as the main or general idea (and therefore stated first), while its application is determined by the pronominal particle (i.e. the doer) which follows. In the Imperfect, however, since the act is incompleted, the doer seems to be the main idea (to be expressed first) and the (incompleted) act (following the pronominal particle) limits the scope of the doer.

The prefixes for the Imperfect are אִיתָן (which have been made into the mnemonic אִיתָן). The אִ is the 1st sg. prefix, the ך the 3rd masc., the ך the 3rd fem. and 2nd masc., and the ך is the 1st pl. prefix.

The masc. pl. ends in ך and the fem. pl. in ךָ, thus:

3rd masc. sg.	יִשְׁמֹר	3rd masc. pl.	יִשְׁמְרוּ
2nd „ „	תִּשְׁמֹר	2nd „ „	תִּשְׁמְרוּ
3rd fem. „	תִּשְׁמֹר	3rd fem. „	תִּשְׁמֹרְנָה
2nd „ „	תִּשְׁמְרִי	2nd „ „	תִּשְׁמֹרְנָה

The context determines whether תִּשְׁמֹר means 'thou (m.) wilt keep' or 'she will keep' and whether תִּשְׁמֹרְנָה means 'they (f.) will keep' or 'you (f.) will keep'.

#### 40. THE IMPERATIVE

The Imperative is the shortest form of the verb inflected on the analogy of the Imperfect, so that its form appears to be that of the Imperfect without a prefix, thus:

keep thou (m.)	שְׁמֹר	judge thou (m.)	שְׁפֹט
„ thou (f.)	שְׁמְרִי <sup>a</sup>	„ thou (f.)	שְׁפֹטִי <sup>b</sup>
„ ye (m.)	שְׁמְרוּ <sup>a</sup>	„ ye (m.)	שְׁפֹטוּ <sup>b</sup>
„ ye (f.)	שְׁמֹרְנָה	„ ye (f.)	שְׁפֹטְנָה

<sup>a</sup> From שְׁמְרִי and שְׁמְרוּ

<sup>b</sup> From שְׁפֹטִי and שְׁפֹטוּ

## 41. NEGATIVE COMMANDS OR PROHIBITIONS

*A negative command or prohibition is expressed by the familiar 'Thou shalt not . . .', 'Ye shall not . . .', i.e. by the negative with the Imperfect; the negative is never used with the Imperative.*

Thou (m.) shalt not keep is (i) **לֹא תִשְׁמַר** for permanent prohibition, and (ii) **אַל תִּשְׁמַר** for immediate prohibition. (In colloquial English (i) means 'Never keep', and (ii) 'Do not keep—now'.)

NOTE: It will be pointed out later (pp. 114. (b) and (c)) that, in one instance in the regular verb and frequently in weak verbs, the Imperfect has a shortened form. When an immediate prohibition is expressed, **אַל** is used with the shortened form of the Imperfect—where there is one.

### EXERCISE 12

judgement, justice	<b>מִשְׁפָּט</b>	he judged	<b>שָׁפַט</b>
righteousness	<b>צֶדֶק</b>	he pursued	<b>רָדַף</b>
truth	<b>אֱמֶת</b>	he persecuted (with acc.)	<b>רָדַף</b>
Sabbath	<b>שַׁבָּת</b>	he pursued (after)	<b>רָדַף אַחֲרַי</b>
face (pl.)	<b>פָּנִים</b>		
before, i.e. to the face-of	<b>לְפָנַי</b>		
before me, i.e. to my face	<b>לְפָנַי</b>		

N.B. The pl. of **הָיָה** (he was) is **הָיוּ** (they [m. & f.] were).

- „ (m.) of **יִהְיֶה** (he will be) is **יִהְיוּ** (they [m.] will be). Similarly  
 „ of **רָאָה** (he saw) is **רָאוּ** (they [m. & f.] saw), and  
 „ (m.) of **יִרְאֶה** (he will see) is **יִרְאוּ** (they [m.] will see).

(1) **דָּבַר אֱלֹהִים אֶל-מֹשֶׁה נְבִיאָו פָּנִים אֶל-פָּנִים (2) מִי אֲנִי וּמֵת-בֵּית-אָבִי כִּי אֶמְשַׁל בְּעַם הַגָּדוֹל הַזֶּה, וְאֲנֹכִי נֶעֱרָר (3) בְּחֶרְתִּי לְמֶלֶךְ עַל-יִשְׂרָאֵל, וְאַתָּה תִּשְׁפֹּט אֶת-עַמִּי בְצֶדֶק וּבְמִשְׁפָּט, כִּי צָדִיק אֲנֹכִי, יְהוֹה אֱלֹהֶיךָ (4) מִשְׁפֹּט-צֶדֶק יִהְיֶה**

<sup>a</sup> Pausal form.

לְכֶם בְּאֶרֶץ אֲשֶׁר אֲנֹכִי נָתַן לָכֶם (5) הִנְנִי שֹׁלַח אֹתְךָ אֶל-אֲנָשִׁי-  
הָעִיר הַזֹּאת, וְאֲנִי יִדְעֵתִי כִּי לֹא יִשְׁמְעוּ אֶל-דְּבָרֶיךָ (6) שְׁמַר  
אֶת-יוֹם-הַשַּׁבָּת, כִּי קָדוֹשׁ הַיּוֹם לַיהוָה אֱלֹהֶיךָ (7) וּזְכְּרוּ אֶת-  
תּוֹרַת-יְהוָה אֲשֶׁר נָתַן לָכֶם עַל-הַר-סִינַי בְּיַד-מֹשֶׁה (8) צִדְק  
צִדְק תִּרְדֹּף, כִּי צָדִיק אָנֹכִי (9) לֹא תִכְרֹת בְּרִית עִם-הָעַמִּים  
הָאֵלֶּה, כִּי אֶת-הָרַע בְּעֵינַי עָשׂוּ (10) רָדְפוּ אַחֲרֵי-הָאֲנָשִׁים כִּי  
יֵצְאוּ מִן-הָעִיר הַמִּדְבָּרָה (11) אֶל-תַּשְׁלָחוּ מִלְּאָכִים אֶל-פְּרָעָה,  
כִּי לֹא בְּמִצְרַיִם יִשְׁוַעַת-יִשְׂרָאֵל (12) אוֹי לְכֶם הָרֹדְפִים אֶת-  
הַצָּדִיק, וַיִּרְאֵת-יְהוָה אֵין בָּכֶם (13) מִה-בֶּן-אָדָם כִּי תִזְכֹּר  
אֹתוֹ (14) עָמְדוּ לִפְנֵי-יְהוָה בִּירְאָה וְעַבְדוּ אֹתוֹ בְּאַמֶּת (15) לֹא  
יִהְיוּ לָךְ אֱלֹהִים אַחֲרַיִם לְפָנַי (16) כָּרַת אֱלֹהִים לְפָנֶיכֶם אֶת-  
מִי-הַנֶּהָר (17) אֲנֹכִי שֹׁלַח אֶת-מִלְּאָכִי לְפָנֶיכֶם וְהוּא יִשְׁמַר  
אֶתְכֶם בַּדֶּרֶךְ אֲשֶׁר אַתֶּם הֹלְכִים (18) שְׁפֹטוּ, הַשִּׁמְלִים, בִּינִי וּבִין  
עַמִּי, כִּי אֵין צָדִיק בְּאֶרֶץ (19) בַּיּוֹם הַהוּא אֲשַׁפֵּט אֶת-הָעִיר  
הַרְשָׁעָה הַזֹּאת, כִּי אֵין בָּהּ מִשְׁפָּט (20) מִשְׁפָּטִי צִדְק וְאַמֶּת  
(21) אוֹי לָהֶם הָאֲמָרִים לָמָּה תִקְרְאוּ בְשֵׁם-יְהוָה

(1) *Thou*,<sup>e</sup> Lord, wilt keep me from all evil, for I (have) walked before Thee<sup>c</sup> in righteousness and in truth. (2) These are the judgements which Moses gave to the children of Israel in the wilderness of Sinai. (3) Judge thou me with righteousness, for I am righteous. (4) Remember ye the words of My law and keep ye My covenant all the days that ye are in the land which I give to you. (5) *Thou*<sup>e</sup> wilt rule over this people with righteousness, as thy father before thee. (6) Who am I that I should judge thy people? (7) Why, Lord, wilt Thou pursue me in the day and in the night? (8) Say ye, 'There is none ("not") holy as the Lord

<sup>a</sup> הִנְנִי takes suffixes: הִנְנִי (also הִנְנִי) 'behold I', הִנְךָ 'behold thou'.

<sup>b</sup> Pausal form.

<sup>c</sup> See vocab., p. 77.

<sup>d</sup> The vocative is expressed by the article, here 'O heavens'.

<sup>e</sup> Use pronoun for emphasis.

our God who dwelleth in the heavens and ruleth over the sons of man with judgement.' (9) Thy law is truth and Thy word is truth. (10) The men of the city said unto Jacob, 'Make thou a covenant between thee and between us, between thy children and between our children.' (11) Remember thou the day that thou didst stand upon the mountain of Sinai before the Lord thy God. (12) The children of Israel kept the day of the Sabbath all the days of the prophet. (13) Hear thou (f.) the word of the Lord which He hath spoken, O Daughter of Israel. (14) Thou wilt pursue the wicked (m. pl.) to Sheol, and the (ones) who remember<sup>a</sup> Thee Thou wilt keep. (15) One judgement shalt thou have ('there shall be to thee') for the good (m. pl.) and for the wicked (m. pl.). (16) Thus said the Lord, 'Thou wilt not rule over Israel, for thou art wicked in the eyes of the Lord.' (17) Pursue ye not (after) these men, for they are in the mountains.

## 42. THE INFINITIVES

There are two Infinitives in Hebrew, known as:

(a) the Infinitive Absolute: שָׁפוּט, שָׁמֹר and

(b) the Infinitive Construct: שָׁפֹט, שָׁמֵר.

The Infinitive is a verbal noun, ending in '-ing', as in the phrase 'seeing is believing'.

(a) The Infinitive Absolute functions in syntax, thus:

שָׁמַר—'he hath kept': שָׁמֹר שָׁמַר 'he hath indeed (or surely) kept'

שָׁמֹר שָׁמַר 'he hath kept—continually'.

יִשְׁמַר—'he will keep'. יִשְׁמֹר יִשְׁמַר 'he will indeed (or surely) keep'

יִשְׁמֹר יִשְׁמַר 'he will keep—continually'.

The Infinitive Absolute expresses emphasis when it immediately precedes the finite verb, and duration when it immediately follows it.<sup>b</sup>

(b) The Infinitive Construct with the preposition ל expresses

<sup>a</sup> M. pl. part. with art.—'the (ones) remembering'.

<sup>b</sup> The Infinitive Absolute is sometimes used to represent the Imperative.

the English Infinitive:<sup>a</sup> לְשָׁמַר 'to keep', לְמַשֵּׁל 'to rule', לְשַׁפֵּט 'to judge'.<sup>b</sup>

NOTE: When the third root-letter is a guttural (as שָׁמַע 'to hear') both Infinitives (שְׁמוֹעַ and שְׁמַעַ) have Furtive Pathah under the guttural (p. 19. 4).

### 43. 'HE' INTERROGATIVE

The simple question is introduced by the prefixed particle הֲ:

'Thou (m.) hast kept' שָׁמַרְתָּ; 'hast thou (m.) kept?' הֲשָׁמַרְתָּ  
 'Thou (m.) hast not kept' לֹא שָׁמַרְתָּ; 'hast thou (m.) not kept?' הֲלֹא שָׁמַרְתָּ<sup>c</sup>  
 'There is' יֵשׁ; 'is there?' הֲיֵשׁ

Before a simple shewa it is הֲ: 'do ye know?' הֲיָדַעְתֶּם; likewise before gutturals it is הֲ: 'is there not?' הֲאֵין, 'art thou?' הֲאַתָּה, except when the guttural has Qames when it is הֶ, as הֲוָא הַעֲצוּם = is he mighty?

### EXERCISE 13

commandment	מִצְוָה	small (m. sg.)	קָטָן, קֶטָן
„	(pl.) מִצְוֹת <sup>d</sup>	(f. sg.)	קְטָנָה
		(pl.)	קְטָנִים, קְטָנוֹת
peace	שָׁלוֹם		
(it is) well (with) (לְ)	שָׁלוֹם	he dreamt	חָלַם
sun	שֶׁמֶשׁ	if	אִם

(1) בָּא שְׂמוּאֵל הָעִירָה לְשַׁפֵּט אֶת-הָעָם, וְכָל-אִישׁ אֲשֶׁר הָיָה לוֹ  
 דְּבַר-מִשְׁפָּט הִלֵּךְ אֵל-הַנָּבִיא (2) אָמְרוּ אֲנָשֵׁי-הָעִיר הַרְשָׁעָה,

<sup>a</sup> The uses of the Infinitive Construct are given on pp. 131 ff.

<sup>b</sup> The Inf. Const. שְׁפֹט with prefixed ל becomes לְשַׁפֵּט; the פ now has Dagheš lene (p. 14. (a)). This happens only with prefixed ל, since the combination is regarded as a single word. With prefixed ב, however, it is בְּשַׁפֵּט.

<sup>c</sup> הֲלֹא is often translated as 'surely'. הֲלֹא שָׁמַרְתָּ may, in certain contexts, mean 'surely thou hast kept', anticipating a positive answer.

<sup>d</sup> This pl. is usually written defectively מִצְוֹת (mišwōt—the ך is a consonant) instead of מִצְוֹת as might be expected.



בָּא הָאִישׁ הַזֶּה אֶל-עִירָנוּ וְהִגָּה שְׁפוּט יִשְׁפֹּט אֹתָנוּ (3) אָמַר יַעֲקֹב  
אֶל-יוֹסֵף בְּנוֹ הַקָּטָן, מִה־הַחֲלוּם הַזֶּה אֲשֶׁר חָלַמְתָּ הַמְשׁוּל  
תִּמְשַׁל בָּנוּ (4) בָּאוּ מִלְּאָכִים מִמִּצְרַיִם כְּנֻעַן לְכָרוֹת בְּרִית-שְׁלוֹם  
עִם-יִשְׂרָאֵל (5) שָׁאַל אֹתָהּ הַנָּבִיא, הַשָּׁלוֹם לָךְ, הַשָּׁלוֹם לְאִישְׁךָ,  
הַשָּׁלוֹם לְנָעַר (6) נָתַן אֱלֹהִים אֶת-הַשְּׁמֶשׁ בַּשָּׁמַיִם לְמִשַּׁל בְּיוֹם  
וְאֶת-הַכּוֹכָבִים לְמִשַּׁל בַּלַּיְלָה (7) אָמַר יַעֲקֹב אֶל-רַחֵל אִשְׁתּוֹ,  
הִתַּחַת אֱלֹהִים אָנֹכִי אֲשֶׁר לֹא נָתַן לָךְ בֶּן (8) זָכוֹר תִּזְכֹּר אֶת-  
יוֹם-הַשָּׁבַת לְשֹׁמֵר אֹתוֹ (9) אָמְרוּ בְנֵי-יַעֲקֹב אֶל-אֲבִיהֶם, שְׂאוּל  
שָׁאַל אֹתָנוּ הָאִישׁ הַמִּשַּׁל בְּאַרְץ-מִצְרָיִם, הֲיֵשׁ לָכֶם אָב  
(10) לָמָּה שְׁלַחְתֶּם לְשָׂאֵל בְּאֵלֵהֶי-כְנֻעַן, הֲאִין אֱלֹהִים בְּיִשְׂרָאֵל  
(11) יָדוּעַ יִדְעָתִי כִּי קָדוֹשׁ הַמָּקוֹם הַזֶּה לִיהוָה (12) עָמַד כָּל-  
הָעָם עַל-הַר-סִינַי מִגְדוֹל וְעַד-קָטָן לְשֹׁמֵעַ אֶת-דְּבָרֵי-אֱלֹהִים  
(13) אִם שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹלִי וְאֶת-מִצְוֹתֵי תִשְׁמְרוּ בְּאֵמֶת, לֹא  
יִהְיֶה בָכֶם רָע (14) אָמַר שְׁמוּאֵל אֶל-הַמֶּלֶךְ, אִם קָטָן אֹתָהּ  
בְּעֵינַיִךְ זָכַר כִּי רֹאשׁ-יִשְׂרָאֵל אַתָּה (15) רְאוּ עֵינֵיכֶם אֶת-כָּל-  
אֲשֶׁר עָשָׂה לָכֶם יְהוָה בְּמִצְרָיִם וּבְמִדְבַּר הַגָּדוֹל הַזֶּה (16) אָמַר  
יַעֲקֹב אֶל-לָבָן, הֲלֹא לְרַחֵל בִּתְּךָ הַקְטָנָה עָבַדְתִּי עֲמָךְ  
(17) הֲלֹא כָל-הָאָרֶץ לְפָנֶיךָ וְשֵׁם נָהָר גָּדוֹל וַמִּים לְצֹאן אֲשֶׁר  
עֲמָךְ, וְלָמָּה לֹא יִהְיֶה שְׁלוֹם בֵּינִי וּבֵינֶיךָ

(1) The king went unto the prophet to enquire of<sup>a</sup> (ב) (שָׁאַל) the word of God. (2) The woman said to him, ‘Did I ask a son from the Lord? for He hath taken him from me.’ (3) Ye shall indeed remember all<sup>d</sup> that Pharaoh, the king of Egypt, hath done unto you. (4) I have indeed heard that there is none (‘not’) like thee in all the land, who knoweth the word of the Lord. (5) Hast thou not a son who will rule over my people? (6) Jacob

<sup>a</sup> ‘To enquire of’ means to consult the oracle.

<sup>b</sup> Note the Furtive Pathah under the terminal guttural.

<sup>c</sup> Pausal for עֲמָךְ.

<sup>d</sup> See p. 65, footnote *b*—‘the whole of (that) which’.

asked the men of the place who were there, 'Do ye know (perf.) Laban?' (7) All the children of Israel came to the holy city to choose for them(selves) a king like all the peoples of the land. (8) I indeed know that the Lord is with thee and that He hath gone from me. (9) Have we not served Thee in truth and why wilt Thou pursue us to Sheol? (10) The spies of Israel were small in the eyes of the peoples of Canaan, for they were very great men. (11) The Lord hath come to judge His people this day. (12) The men said unto Joseph, 'A dream we dreamt in one night, I and he.' (13) If thou shalt indeed keep My commandments and the words of My law thou shalt remember, behold thou shalt rule over Israel in peace. (14) It shall be well for all who are with thee in the house, for thou hast kept our word. (15) The sun giveth light to the sons of man. (16) All the wise (men) came to hear his words, for his name had gone forth in all the land. (17) Will ye keep my commandments in truth? (18) Thy son shall not rule over my people, for thou art small in the eyes of the Lord.

#### 44. SEGHOLATE NOUNS

(king) (book) (holiness)

Nouns of the type מֶלֶךְ סֵפֶר קֹדֶשׁ are evolved from the originals  
 [מֶלֶךְ] סֵפֶר [קֹדֶשׁ]<sup>a</sup> which, in the first stage, received  
 the vowel Seghol [מֶלֶךְ] סֵפֶר [קֹדֶשׁ]<sup>b</sup> and by a further step, these forms  
 became מֶלֶךְ סֵפֶר קֹדֶשׁ —the classical forms.

Because these types of nouns received the *helping vowel Seghol* they are classed as Segholates. It will be observed from the tables below that the original forms have survived with the suffixes of the sg.,<sup>c</sup> thus:

<sup>a</sup> The forms with the archaic case-endings (see p. 66. 35) were *malku*, *malki*, &c., *sifru*, *sifri*, &c. When the case-endings were dropped, the forms *malk*, *sifr*, &c., remained.

<sup>b</sup> It can easily be understood how מֶלֶךְ became מֶלֶךְ and סֵפֶר became סֵפֶר, &c.

<sup>c</sup> The original מֶלֶךְ סֵפֶר, with suffixes remained מֶלְכִי, סֵפְרִי, as we should have expected.

SINGULAR					
king (abs.)	מֶלֶךְ	book (abs.)	סֵפֶר	holiness (abs.)	קֹדֶשׁ
king-of (cons.)	מֶלֶךְ	book-of (cons.)	סֵפֶר	holiness-of (cons.)	קֹדֶשׁ
my (c.) king	מֶלְכִי	my (c.) book	סִפְרִי	my (c.) holiness	קֹדְשִׁי <sup>a</sup>
thy (m.) „	מֶלְכֶךָ	thy (m.) „	סִפְרֶךָ	thy (m.) „	קֹדְשֶׁךָ
&c.		&c.		&c.	
PLURAL					
kings (abs.)	מְלָכִים	books (abs.)	סִפְרִים	holinesses (abs.)	קֹדְשִׁים <sup>b</sup>
kings-of (cons.)	מְלָכִי	books-of (cons.)	סִפְרֵי	holinesses-of (cons.)	קֹדְשֵׁי
my (c.) kings	מְלָכִי	my (c.) books	סִפְרֵי	my (c.) holinesses	קֹדְשֵׁי
thy (m.) „	מְלָכֶיךָ	thy (m.) „	סִפְרֶיךָ	thy (m.) „	קֹדְשֶׁיךָ
your (m.) „	מְלָכֵיכֶם <sup>c</sup>	your (m.) „	סִפְרֵיכֶם <sup>c</sup>	your (m.) „	קֹדְשֵׁיכֶם <sup>c</sup>
&c.		&c.		&c.	

NOTE: (a) When the terminal letter of a Segholate noun is a guttural then, since the guttural prefers the vowel Pathah before it (p. 19. 3), the form will be as **זֶרַע** ('seed') instead of **זֶרַע**. Coming from the original **זֶרַע** its form with the suffixes of the sing. will be **זֶרַעִי**, **זֶרַעֶךָ** (the latter with composite shewa under the guttural).

With a medial guttural the form of this type is **לֶעָר** ('lad') instead of **לֶעָר**, the guttural preferring Pathah under it and even before it.<sup>d</sup> 'His lad' is **לֶעָרֹו**, 'thy lad'—**לֶעָרְךָ**, etc.

(b) Since the guttural nouns in the above examples (as well as in some other types, see tables at the end of the book) do not receive the helping vowel Seghol, there is some objection to the use of the term Segholate to embrace such types of

<sup>a</sup> Read 'Qodšī'—the vowel in the first syllable is a Qameṣ-Ḥaṭuph.

<sup>b</sup> For **קֹדְשִׁים**—the shewa has been promoted to the short vowel, Qameṣ-Ḥaṭuph, and so read 'Qodāšīm'.

<sup>c</sup> Observe how, once again, the heavy suffixes **הֶם**, **כֶּם** attach themselves to the form of the construct.

<sup>d</sup> Since the vowel was not modified, the basic original form was preserved.

nouns. However, merely as a convenient term, if its deficiencies are remembered, it may be employed

(c) There are some variants from the above standard table of Segholate nouns; these will be indicated when they occur.

Three frequently occurring variants are **בִּגְד** (garment), **צִדִּיק** (righteousness), and **קֶבֶר** (grave) which seem to have come from the originals **בִּגְדָּה**, **צִדִּיקָה**, and **קֶבֶרָה**, since with the suffixes of the sg. they are **בִּגְדִּי**, **בִּגְדְּךָ**, **צִדִּיקִי**, **צִדִּיקְךָ**, **קֶבֶרִי**, **קֶבֶרְךָ**, etc., and the construct pls. are **בִּגְדֵי**, **קֶבֶרֵי**, etc.

#### 45. אֵת—‘WITH’

There are two kinds of **אֵת** which are derived from different origins. The one **אֵת** which introduces the definite object appears in the form **אֵת** with the suffixes—**אֵתִי** ‘me’, **אֵתְךָ** ‘thee’, etc. (pp. 55–6). The other **אֵת** meaning ‘with’, ‘along with’<sup>a</sup> appears in the form **אֵת**, with the suffixes, as below:

with me (c.)	<b>אֵתִי</b>	with us (c.)	<b>אֵתֵנוּ</b>
„ thee (m.)	<b>אֵתְךָ</b>	„ you (m.)	<b>אֵתְכֶם</b>
„ thee (f.)	<b>אֵתְךָ</b>	„ you (f.)	<b>אֵתְכֶן</b>
„ him	<b>אֵתּוֹ</b>	„ them (m.)	<b>אֵתָם</b>
„ her	<b>אֵתָהּ</b>	„ them (f.)	<b>אֵתָן</b>

N.B. Be careful to distinguish between **אֵתִי**, **אֵתְךָ** ‘me’, ‘thee’, &c.

and **אֵתִי**, **אֵתְךָ** ‘with me’, ‘with thee’.

#### 46. THE PASSIVE PARTICIPLE

The Passive Participle follows the same principles as the active: from the root **שָׁמַר** (‘to keep’) the form is:

	<i>masc.</i>	<i>fem.</i>
‘is kept’ (sg.)	<b>שָׁמוּר</b>	<b>שָׁמוּרָה</b>
‘are kept’ (pl.)	<b>שָׁמוּרִים</b>	<b>שָׁמוּרוֹת</b>

<sup>a</sup> In Genesis xvii. 21 we find both types of **אֵת** in the same half-verse: **וְאֵת-בְּרִיתִי אָקִים אֶת-יִצְחָק**—‘and My covenant I shall establish with Isaac’. The first **אֵת** is the sign of the def. obj., while the second one means ‘with’.

Like the Active Participle, the Passive is a verbal adjective :  
 'The matter is kept' is הַדָּבָר שֶׁמוֹר. 'The matter which is kept' is 'the matter, the (one) kept' הַדָּבָר הַשְּׁמוֹר.  
 (See pp. 65 f.).

NOTE: When the third letter of a verb is a guttural, as יָדַע ('to know'), the Passive Participle m. sg. יָדוּעַ ('known') has a Furtive Pathah (p. 19. 4).

## EXERCISE 14

stone (f.)	אֶבֶן	wisdom (hokmâ)	חֲכָמָה
„ (pl.)	אֲבָנִים	he placed, set	שָׂם
ear (f.)	אָזֶן	he wrote	כָּתַב
„ (dual)	אֲזָנִים	he called (to) <sup>a</sup>	קָרָא לְ
servant, slave	עֶבֶד	he read (in)	קָרָא בְּ
„ „ (pl.)	עֲבָדִים		
Jordan	יַרְדֵּן	dead	מֵת

(1) אֵתָּה הוּא מֶלֶכִּי וְאֵלֵּי-יְשׁוּעָתִי וְאֵין כְּמוֹךָ (2) יֵצֵא אֲבָרְהָם מִבֵּית-אָבִיו וּמֵאֶרְצוֹ כְּדָבָר-יְהוָה (3) קָרָא הַמֶּלֶךְ לְעֶבְדּוֹ הַמִּשְׁלָל בְּכָל-אֲשֶׁר לוֹ (4) עָשׂוּ בְנֵי-יִשְׂרָאֵל כְּכָל-הַכְּתוּב בְּסֵפֶר-הַתּוֹרָה אֲשֶׁר קָרְאוּ הַנְּבִיאִים בְּאֲזָנֵי-הָעָם (5) מֹשֶׁה עֶבְדִּי מָתָה, וְאַתָּה תִּהְיֶה לְרֹאשׁ עַל-יִשְׂרָאֵל תַּחַת מֹשֶׁה (6) אָמַר יְהוָה אֶל-שְׁלֹמֹה בְּחִלּוֹם, כִּי שְׂאֵלְתָּ חֲכָמָה מִמֶּנִּי לְשֹׁפֵט אֶת-עַמִּי בְּצֹדֶק, גַּם זֹאת נְתוּנָה לָךְ כִּי טוֹב הַדָּבָר אֲשֶׁר שְׂאֵלְתָּ מִמֶּנִּי בְּעֵינֵי עַד-מָאֵד (7) לָקַח אֹתוֹ אֲבָרְהָם אֲנָשִׁים מֵעֶבְדֵּי-בֵיתוֹ וּמִן-הָעֲרִים אֲשֶׁר כָּרְתוֹ בְּרִית אֹתוֹ, וּבְלִילָהּ הָהוּא רָדַף אַחֲרֵי הַמֶּלֶכִּים

<sup>a</sup> It means 'summoned' or 'named', according to the context. קָרָא אֶל implies prayer.

<sup>b</sup> 'My God of salvation', i.e. 'my saving God'. See Appendix 5, p. 253.

<sup>c</sup> 'According to all'.

<sup>d</sup> From the account of the Imperfect on pp. 75-6 it will be seen that, since the Imperfect 3rd m. sg. (of הָיָה) is יִהְיֶה, then the 2nd m. sg. will be תִּהְיֶה.

<sup>e</sup> 'This (thing)'.

(8) אֱלֹהֵי-הָעַמִּים הָמָּה לָעַץ וְאֶבֶן, אֲנִיִּים לָהֶם וְלֹא יִשְׁמְעוּ, עֵינֵיִם לָהֶם וְלֹא יִרְאוּ (9) דְּרָכֵי דִרְכֵי-צֶדֶק וְתוֹרָתִי אֱמֶת (10) וְאִשָּׁה אַחַת מִנְּשֵׁי-בְנֵי-הַנְּבִיאִים קָרָאָה אֶל-הַנְּבִיא, הִנֵּה עֲבָדְךָ אִישִׁי מֵת, וּבְבֵית אֵין אֵתִי דָּבָר לִי וּלְבָנִי (11) כָּתְבוּ אֶת-הַדְּבָרִים הָאֵלֶּה עַל-אֲבָנִים גְּדוֹלוֹת וַיִּקְרְאוּ בָּם בְּנֵיכֶם וּבְנֵי-בְנֵיכֶם כִּי כָּרַת יְהוָה לְפָנֵיכֶם אֶת-מִי-הַיַּרְדֵּן (12) וְהַיָּמִים הָאֵלֶּה יָמֵי-קֹדֶשׁ הָמָּה (13) וְכָל אֲשֶׁר עָשָׂה שְׁלֹמֹה וְדָבָרֵי-חֲכָמָתוֹ הֵלֹא הֵם כְּתוּבִים בְּסֵפֶר-מִלְכֵי-יִשְׂרָאֵל (14) וְכָרְנוּ אֶת-לַחְמֵנוּ אֲשֶׁר אָכְלָנוּ בְּמִצָּרִים (15) וְהַסִּפְרִים הָאֵלֶּה שְׁמוּרִים הָמָּה בְּהִיכַל-הַמֶּלֶךְ (16) שְׁמְעוּ אֶת-הַדְּבָר אֲשֶׁר אָנֹכִי קָרָא בְּאָזְנֵיכֶם (17) קָרָא הַמֶּלֶךְ בְּסֵפֶר אֶת-כָּל-הַמִּצְוֹת וְאֶת-כָּל-הַמִּשְׁפָּטִים

(1) Remember me, Lord my God, for I am Thy servant and Thy word is with me all the day. (2) The prophet wrote all these things in his book, for he said, 'Our sons and the sons of our sons will read in it all that our eyes have seen.' (3) The people cried in a loud voice, 'The Lord hath given in(to) our hands<sup>e</sup> this city and her king.' (4) The servants of Pharaoh said, 'This is the hand of God.' (5) The ways of the wicked (m. pl.) are to Sheol, but<sup>f</sup> the righteous (m. pl.) shall see the light of the day. (6) The children of Israel took from the stones of that place and in the Jordan they placed them. (7) Thou, Lord, givest (to) all flesh its ('his') bread. (8) With our ears we have heard the words of God coming forth from the heavens. (9) The fear of the Lord is the way of wisdom and the words of His law are righteousness and truth. (10) Knowest thou not that the men who (were) pursuing thee in Egypt are dead? (11) The prophet read before the people the words which (were) written in the book of the law which (was) in the temple. (12) In His wisdom He created the heavens and the earth and all which is in them. (13) The

<sup>a</sup> 'Wood'.

<sup>b</sup> The Imperfect denotes continuance, so that it could be translated here as a (permanent) English present tense.

<sup>c</sup> 'Days of holiness', i.e. 'holy days', see p. 136. 63.

<sup>d</sup> See footnote c, p. 58.

<sup>e</sup> Use the sg. 'hand' meaning 'power'.

<sup>f</sup> Conjunction ו.

kings of the nations said, 'Their gods are the gods of the mountains.' (14) Your fathers were slaves to Pharaoh in Egypt. (15) All my ways are written in Thy book before Thee and all<sup>a</sup> is known to Thee.

#### 47. PREPOSITIONS WITH SUFFIXES OF THE PLURAL (NOUN)

In the vocabulary of Exercise 9 two forms of the preposition 'after', 'behind' were given, namely **אַחֲרֵי** and **אַחֲרֵי**. The longer form **אַחֲרֵי** is treated as a dual construct (just as **רַגְלֵי** is a dual construct from **רֶגֶל** 'foot'), so that the suffixes which it receives are those which go with the plural nouns (as with Duals, note (b), p. 71).

Again, in the poetical books of the Bible, the prepositions **אַל** 'to' and **עַל** 'upon' are often found in the longer forms **אַלֵּי** and **עַלֵּי**<sup>b</sup> and are similarly treated; that is, the suffixes which are attached to these prepositions are those of the plural nouns also, as below:

unto— <b>אַל</b> <sup>c</sup> (in poetry <b>אַלֵּי</b> )		upon— <b>עַל</b> (in poetry <b>עַלֵּי</b> )		after, behind— <b>אַחֲרֵי</b> or <b>אַחֲרֵי</b>	
unto me (c.)	<b>אַלֵּי</b>	upon me (c.)	<b>עַלֵּי</b>	after me (c.)	<b>אַחֲרֵי</b>
„ thee (m.)	<b>אַלֵּיךָ</b>	„ thee (m.)	<b>עַלֵּיךָ</b>	„ thee (m.)	<b>אַחֲרֵיךָ</b>
„ thee (f.)	<b>אַלֵּיךְ</b>	„ thee (f.)	<b>עַלֵּיךְ</b>	„ thee (f.)	<b>אַחֲרֵיךְ</b>
„ him	<b>אַלָּיו</b>	„ him	<b>עַלָּיו</b>	„ him	<b>אַחֲרָיו</b>
„ her	<b>אַלֶּיהָ</b>	„ her	<b>עַלֶּיהָ</b>	„ her	<b>אַחֲרֶיהָ</b>
„ us (c.)	<b>אַלֵּינוּ</b>	„ us (c.)	<b>עַלֵּינוּ</b>	„ us (c.)	<b>אַחֲרֵינוּ</b>
„ you (m.)	<b>אַלֵּיכֶם</b>	„ you (m.)	<b>עַלֵּיכֶם</b>	„ you (m.)	<b>אַחֲרֵיכֶם</b>
„ you (f.)	<b>אַלֵּיכֶן</b>	„ you (f.)	<b>עַלֵּיכֶן</b>	„ you (f.)	<b>אַחֲרֵיכֶן</b>
„ them (m.)	<b>אַלֵּיהֶם</b>	„ them (m.)	<b>עַלֵּיהֶם</b>	„ them (m.)	<b>אַחֲרֵיהֶם</b>
„ them (f.)	<b>אַלֵּיהֶן</b>	„ them (f.)	<b>עַלֵּיהֶן</b>	„ them (f.)	<b>אַחֲרֵיהֶן</b>

NOTE: (i) How the heavy suffixes attach themselves to the form of the construct.

<sup>a</sup> **הַכֹּל**—'the whole'. See p. 65, footnote b.

<sup>b</sup> Cf. the prepositional idea in **לְפָנַי** ('to the face of') and **לְעֵינַי** ('to the eyes of'), meaning 'before'.

<sup>c</sup> **אַל** is generally used after verbs of motion and speech.

- (ii) Another preposition which is similarly treated is תַּחַת 'below', 'beneath', 'instead of': תַּחְתִּי 'below me', תַּחְתֶּיךָ 'below thee', תַּחְתָּיו 'below him', etc.

#### 48. COHORTATIVE AND JUSSIVE

There is an extension of the Imperfect to express emphasis or effort.

(a) In the 1st pers. it is called *Cohortative*, which is denoted by appending the syllable הַ to the 1st pers. Imperfect, thus:

Ordinary Imperfect— אֶשְׁמֵר 'I shall keep' נֶשְׁמֵר 'we shall keep'

Cohortative „ — אֶשְׁמְרֶה 'I will keep' נֶשְׁמְרֶה 'we will keep'  
'let me keep' 'let us keep'

(b) Corresponding to the Cohortative is the *Emphatic Imperative* which also has an הַ appended to the Imperative sg. masc.

Ordinary Imperative: שְׁמֹר 'keep thou (m.)'

Emphatic „ : שְׁמֹרֶה 'keep thou (m.) indeed'

(c) The Imperfect is often used with a *Jussive* force—'let him ...' but wherever the final vowel can possibly be shortened this is done.\* יִשְׁפֹּט הַמֶּלֶךְ means 'the king will judge', but in certain contexts may mean 'let the king judge'.

#### EXERCISE 15

sea	יָם	in order that,	לְמַעַן
„ (pl.)	יָמִים	for the sake of	
nation	גּוֹי	for my sake, &c.	לְמַעַנִי, לְמַעַנֶּיךָ
distress, trouble	צָרָה	where?	אַיֵּה
alone	לְבַד	he reigned	מָלַךְ
I alone, &c. (with suff.)	לְבַדִּי, לְבַדֶּיךָ		

(1) לָמָּה שָׁלַחְתָּ אֵלַי לְשָׁאֵל אֶת־דְּבַר־יְהוָה, אֵיךְ אֱלֹהֵי־כְנָעַן  
אֲשֶׁר עֲבַדְתָּ כָּל־יָמֶיךָ וְאַיֵּה נְבִיאֵיהֶם (2) דְּבַר אֱלֹהֵינוּ הָאִישׁ

\* One part only of the regular verb has a shortening for the Jussive (p. 114. (b)), while several of the weak verbs have shortened forms.



בְּדַבְרֵי־הָאֵלֶּה וְלֹא שָׁמַע אֶל־דְּבָרֵי־עַבְדּוֹ (3) לָמָּה רָדַפְתָּ  
 אַחֲרֵי כָאִישׁ הָרֹדֵף אַחֲרֵי־עַבְדּוֹ, יִשְׁפֹּט יְהוָה בֵּינִי וּבִיגְלוֹ כִּי  
 צָדִיק אָנֹכִי בְּעֵינָיו (4) אֲשַׁמְרָה אֶת־תּוֹרָתָךְ יְהוָה אֱלֹהֵי, כִּי אַתָּה  
 לְבַדְּךָ יִשׁוּעָתִי בְּיוֹם־צָרָה (5) נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה לְמַעַן  
 יִהְיֶה שָׁלוֹם בֵּין עַמִּי וּבֵין עַמָּךְ כָּל־הַיָּמִים (6) שְׁפֹטָה אֹתִי  
 בְּמִשְׁפָּט כִּי עַבְדְּךָ אָנֹכִי, וְכָרָה אֹתִי אֱלֹהֵי כִי אֵלֶיךָ עֵינֵי  
 (7) רָאוּ בְּגִי־יִשְׂרָאֵל וְהִגָּה מִצְרַיִם רֹדְפִים אַחֲרֵיהֶם וְהָיָה  
 לְפָנֵיהֶם (8) קָרָאוּ אֶל־יְהוָה אֱלֹהֵי־אֲבוֹתֵינוּ, כִּי הוּא אֲבִינוּ  
 הַשֹּׁמֵעַ אֶת־קוֹל־בָּנָיו הַקֹּרְאִים אֵלָיו בַּצָּרָה (9) כֹּה אָמַר יְהוָה,  
 לֹא אֶתְּכֶם לְבַדְּכֶם אָנֹכִי כֹרֶת אֶת־הַבְּרִית הַזֹּאת כִּי גַם עִם־  
 בְּנֵיכֶם אֲשֶׁר יִהְיוּ אַחֲרֵיכֶם (10) אָמְרוּ בְּגִי־יַעֲקֹב, בָּאָה עָלֵינוּ  
 הַצָּרָה הַזֹּאת עַל־דְּבַר־אֲחֵינוּ הַקָּטָן (11) אֲזַכְּרָה אֶת־מִשְׁפָּטֶיךָ  
 יְהוָה, כִּי מִשְׁפָּטִי־צָדִיק הָמָּה (12) אָמְרוּ וְקִנְי־הָעָם אֶל־שִׁמּוּאֵל,  
 נִבְחָרָה לָנוּ מֶלֶךְ כָּל־הַגּוֹיִם, וְהוּא יִמְלֹךְ עָלֵינוּ בְּצִדֶּק  
 (13) תִּמְלֹךְ אַתָּה לְבַדְּךָ בְּעִיר אֲשֶׁר בְּחָרְתָּ (14) לָמָּה אָמְרוּ  
 הַגּוֹיִם אֵיךְ אֱלֹהֵיהֶם, וְאַתָּה יְהוָה תִּשְׁמַר אֶתָּנוּ לְמַעַן כִּי אֲשֶׁר  
 אָמַרְתָּ (15) אָמַר אֱלֹהִים נִבְרָאָה אָדָם אֲשֶׁר יִמְשַׁל בְּאָרֶץ  
 וּבְיָמִים וּבְכָל־אֲשֶׁר בָּהֶם (16) אָמְרוּ אֵלָיו רָאשֵׁי־יִשְׂרָאֵל,  
 מָלֵכָה אַתָּה עָלֵינוּ כִּי טוֹב אַתָּה בְּעֵינֵי־כָל־הָעָם (17) הַשְׁפֹּט  
 תִּשְׁפֹּט אֶת־הָעָם הַגָּדוֹל הַזֶּה לְבַדְּךָ (18) וְאַתְּכֶם לְבַדְּכֶם הַבְּדִיל  
 לוֹ יְהוָה מִכָּל־הַגּוֹיִם לְגִי קָדוֹשׁ

(1) Abraham pursued (after) them all the night to the wilderness, for they took the son of his brother with them. (2) Let us write all these things in a book in order that our children who

<sup>a</sup> The insep. prep. כ should be translated here 'according to'.

<sup>b</sup> Jussive force.

<sup>c</sup> Translate 'Egyptians'. Often the name of the country represents its people collectively, and may therefore have a pl. verb.

<sup>d</sup> 'Judgements of righteousness', i.e. 'righteous (or right) judgements', see p. 136. 63.

<sup>e</sup> Note that the guttural takes a composite shewa under it instead of the simple shewa vocal.

<sup>f</sup> 'Unto himself'.

shall be after us shall read in it that the Lord cut (off) the waters of the sea before us. (3) Remember Thy covenant with us, Lord, for Thy sake and for the sake of Thy great name. (4) The heads of the people said unto the king, 'Let us send messengers unto the land of Egypt for we are in distress' (use art.). (5) The nations have come upon us and in the day and in the night they have pursued us. (6) Have I not indeed said that thy (f.) son shall reign over Israel after me? (7) The nations say, 'Is this the people which the Lord hath chosen for Him(self)?' (8) I will call (Cohort.) unto<sup>a</sup> the Lord my God, for in Him is my salvation and not in another god. (9) Jacob said unto Joseph his son, 'Shalt thou indeed reign over me and over thy father's house?' (10) In my dream I heard a voice calling unto me, 'Where are the gods which ye have served? Call ye unto<sup>a</sup> them and not unto Me.' (11) The nations of the earth serve the sun and the stars of the heavens, and they know (perf.) not that the Lord hath created them for the sake of His great name. (12) The servant of the king said unto the wicked men who (were) with him, 'I (pronoun) will reign over this people instead of the king whom they have chosen.' (13) From the head of the mountain the prophet saw the river which goeth to the sea (by) the way of the wilderness. (14) In that day God spoke unto me face to face. (15) Judge me not, Lord, for I am in distress (use art.).

#### 49. WAW CONSECUTIVE

Special care is to be taken in this chapter, since the usage described here is characteristic and regular in Biblical Hebrew. Taking two separate sentences: (i) 'The king kept the word of the Lord' שָׁמַר הַמֶּלֶךְ אֶת-דְּבַר-יְהוָה and (ii) 'He judged the people in truth' שָׁפַט אֶת-הָעָם בְּצֶדֶק the verb in each sentence is naturally in the Perfect. *If, however, these two sentences referring to the past are not separate but in the one continuous narration, thus: 'The king kept the word of the Lord and he judged the people in truth', then only the first verb ('kept') is in the*

<sup>a</sup> See p. 85, footnote a.

*Perfect while the following verb ('and he judged') is in the Imperfect with a prefixed Waw:*

שָׁמַר הַמֶּלֶךְ אֶת-דְּבַר-יְהוָה וַיִּשְׁפֹּט אֶת-הָעָם בְּצֶדֶק

Conversely, in a continuous narration referring to the future, as 'The king will keep the word of the Lord and he will judge the people in truth', only the first verb ('will keep') is in the Imperfect, while the following verb ('and he will judge') is in the Perfect with a prefixed Waw:

יִשְׁמַר הַמֶּלֶךְ אֶת-דְּבַר-יְהוָה וְשָׁפֹט אֶת-הָעָם בְּצֶדֶק

Early grammarians thought that the connecting Waw (ו) had the strange effect of *converting* the tense of a verb into its opposite and they therefore called it 'Waw Conversive'. Though this seems, at first glance, to be the effect of this prefixed Waw, it does not seem reasonable to suppose that a conjunction could *convert* a completed action into an continuous one or vice versa. Later grammarians noted that this usage was confined to consecutive narratives and they therefore termed it 'Waw Consecutive'. Though the latter observation is correct, it nevertheless does not account for this phenomenon, but modern scholarship traces it back to the earliest known Semitic languages and concludes that this type of prefixed Waw has *preserved* forms and uses of a Perfect and a Preterite which go far back into Semitic usage, whence it has been called *Waw Conservative*. (See Appendix 4, p. 252, for special note).

N.B. Because the term 'Waw Consecutive' is so familiar it seems advisable to retain it, but it must be remembered that this is done purely for convenience' sake.

NOTE: (a) The Waw Consecutive which is attached to the Perfect is pointed like the Waw Conjunction:

He will judge and he will keep—וַיִּשְׁפֹּט וְיִשְׁמַר

He will judge and he will rule—וַיִּשְׁפֹּט וְיִמְשֹׁל

You will judge and you will keep—וְיִשְׁפֹּטוּ וְיִשְׁמְרוּהֶם

You will judge and you will say—וְיִשְׁפֹּטוּ וְיֹאמְרוּהֶם

You will judge and you will know—וְיִשְׁפֹּטוּ וְיֵדְעוּהֶם

- (b) The Waw Consecutive which is attached to the Imperfect is ׀ pointed with Pathah and followed by Dagheš Forte : <sup>a</sup>

He judged and he kept—**וַיִּשְׁמֹר שָׁפַט**

They judged and they kept—**וַיִּשְׁמְרוּ שָׁפְטוּ**

But before the 1st sing. prefix א it is ׀ (since א will not admit Dagheš Forte the vowel is lengthened):

I judged and I kept—**וַאֲשַׁמֵּר שָׁפַטְתִּי**.

- (c) Waw Consecutive with the Perfect moves the accent to the last syllable wherever possible, as 'Thou hast kept'—**שָׁמַרְתָּ** but 'and thou wilt keep'—**וַשְׁמַרְתָּ**; while Waw Consecutive with the Imperfect tends to push the accent back wherever possible—this is apparent in the weak verbs, e.g. 'he will sit' **יֵשֵׁב** but 'and he sat' **וַיֵּשֶׁב**.<sup>b</sup>

- (d) There must be nothing between the Waw Consecutive and the verb, so that 'he judged and he kept not' is simply **שָׁפַט וְלֹא שָׁמַר**.

- (e) Where the Imperfect has a shortened form (i.e. in one case in the regular verb—p. 114. (b)—and frequently in the weak verbs) the Waw Consecutive is attached to this instead of to the long form; e.g. the Imperfect of **הָיָה** ('he was, it was') is **יִהְיֶה** ('he will be, it will be') which has a shortened form<sup>c</sup> **יְהִי** (p. 217), so that the Imperfect of this verb with Waw Consecutive is **וַיְהִי**<sup>d</sup> (instead of **וַיִּהְיֶה**, and means 'and he was, and it was', the latter often being translated 'and it came to pass').

- (f) Often a verse or even a chapter opens with a verb which has the Waw Consecutive, as **וַיְהִי** 'and it came to pass'; this, rather than implying a continuation with what has preceded, has little more force than 'now it happened'. In the same way **וַיִּהְיֶה** = 'and it shall come to pass'.

<sup>a</sup> The conjunction in the cognate language Arabic is also 'wa'. The Dagheš Forte represents the natural tendency [in speech] to duplicate the consonant following an unaccented short vowel [here Pathah].

<sup>b</sup> When the accent is thrown back the last syllable is now closed and unaccented; its vowel is therefore shortened.

<sup>c</sup> The shortened form is also that used for the Jussive (p. 88. (c)).

<sup>d</sup> Incidentally note that the Dagheš Forte is omitted from the ׀ for euphony—p. 18, Note.

## EXERCISE 16

inhabitant, dweller (part.)	יָשַׁב	he slew, killed	הָרַג
blood	דָּם	(to say) saying	לֵאמֹר <sup>a</sup>
blood(shed)	דָּמִים (pl.)	as, when (with Perf.)	כַּאֲשֶׁר
life	חַיִּים (pl.)	that, when (with Imperf.)	כִּי
judge	שָׁפֵט (part.)	he spilt, shed	שָׁפַךְ
there	שָׁם	he cried	צָעַק
thither	שָׁמָּה		

(1) יָשַׁב אַבְרָהָם בְּאֶרֶץ-כְּנָעַן וַיִּכְרֹת בְּרִית-שָׁלוֹם עִם יִשְׁבִּי-הָאֶרֶץ (2) שָׁמֹר תִּשְׁמֹר אֶת-מִצְוֹתַי וְנִכְרַתְּ כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ (3) שֹׁפְטִים יִהְיוּ לָכֶם בְּכָל-עָרֵיכֶם וְשֹׁפְטוּ אֶת-הָעָם בְּצֹדֵק (4) רְאוּ בְנֵי-יִעֲקֹב כִּי יוֹסֵף הוּא הַמַּשָּׁל בְּכָל-אֶרֶץ-מִצְרָיִם וַיִּזְכְּרוּ אֶת-הַחֲלוּמוֹת אֲשֶׁר חָלָם (5) אָמַר אַבְרָהָם אֶל-שָׂרָה, הִנֵּה אֲנִי חָנוּי בָּאִים מִצְרַיִמָּה וְהָיָה כִּי יֵרְאוּ אֹתְךָ עַבְדֵי-פַרְעֹה וְאָמְרוּ אֲשֶׁתוֹ זֹאת, וְהָרְגוּ אֹתִי וְלָקְחוּ אֹתְךָ בֵּיתָה-פַּרְעֹה: אָמַרְי כִּי אֲחִיד אֲנֹכִי (6) אִם יִרְדֹּף עָשׂוּ אַחֲרַי יִעֲקֹב וְהָרַג אֹתוֹ לָמָּה לִּי חַיִּים (7) בַּיּוֹם הַהוּא, אָמַר יְהוָה, יִהְיֶה בֵּיתִי בְּרֹאשׁ-הָהָר הַזֶּה, וּבָאוּ שָׁמָּה כָּל גּוֹיֵי-הָאָרֶץ, וַיִּדְעוּ כִּי אֲנִי הוּא הָאֱלֹהִים וַאֲיֵן אַחֵר לִפְנֵי (8) בָּאוּ אֵלָיו זִקְנֵי-יִשְׂרָאֵל וַיִּבְחָרוּ בּוֹ לְמֶלֶךְ עֲלֵיהֶם, כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל-שְׁמוּאֵל (9) לָקַח הַנָּעַר סֶפֶר וַיִּכְתֹּב בּוֹ אֶת-דִּבְרֵי-הַנְּבִיא (10) שָׁמַעְתִּי אֶת-קוֹל-עַמִּי בִצְרָה וְאִזְכֹּר אֶת-בְּרִיתִי אִתָּם (11) וְהָיָה אִם לֹא יִשְׁמְעוּ אֶל-דִּבְרֵיךָ וְלֹקַחְתָּ מִמֵּי-הַנָּהָר וְשִׁפְכָתָּ עַל-הָאֲדָמָה, וְהָיוּ הַפָּמִים לְדָם לְעֵינֵיהֶם: לָקַח מֹשֶׁה מַיִם מִהַנָּהָר וַיִּשְׁפֹּךְ עַל-הָאֲדָמָה, וַיִּהְיוּ לְדָם לְעֵינֵי-זִקְנֵי-יִשְׂרָאֵל (12) אָמַר יִעֲקֹב אֶל-בָּנָיו, יִשְׁמְעוּ

<sup>a</sup> From the verb אָמַר—weak verb (pp. 161 ff.).

<sup>b</sup> Composite shewa under guttural.

מִלְכֵי־הָאָרֶץ אֶת־הַדָּבָר הַזֶּה וּבָאוּ עָלֵינוּ וְהָרְגוּ אֶתְנוּ (13) וַיְהִי  
שְׁמוּאֵל נָבִיא לַיהוָה וַיִּשְׁפֹּט אֶת־הָעָם בְּצִדֶּק כָּל־יְמֵי־חַיָּיו  
(14) יָרְדּוּ בְנֵי־יִעֲקֹב מִצְרֵימָה וַיִּשְׁלְחוּ מַלְאָכִים לַפְּנִימָה אֶל־  
יוֹסֵף לֵאמֹר הִנֵּה בֵּית־אָבִיךָ וְכָל־אָשֶׁר לָהֶם בָּאוּ אֵלֶיךָ מִצְרֵימָה  
(15) וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר בֶּן־אָדָם מָה־אַתָּה שָׁמַעַ  
(16) עֲבָדִים הָיוּ אַבּוֹתֵינוּ לַפְּרָעָה בְּמִצְרַיִם וַיִּצְעֲקוּ אֶל־יְהוָה  
אַלְהֵינוּ (17) אָמַר אֲבָרָהָם אֶל־עַבְדּוֹ הַמַּשֵּׁל בְּכָל־אֲשֶׁר לוֹ,  
הִנְנִי שֹׁלֵחַ אֹתְךָ אֶל־בֵּית־אָבִי, וְהִלַכְתָּ שָׁמָּה וְלִקְחָתָּ אִשָּׁה לְבְנִי  
מִשָּׁם (18) יְהוָה הָלַכְתִּי לַפְּנִיךָ בְּצִדֶּק וְאַשְׁמַר אֶת־תּוֹרָתְךָ בְּאַמֶּת  
(19) וְזָכַרְתָּ אֶת־בְּרִיתְךָ אִתָּנוּ וּתְכַרֵּת לַפְּנֵינוּ אֶת־מִי־הַנֶּהָר  
כַּאֲשֶׁר אָמַרְתָּ, וּמִהַנֶּהָר לִקְחֵנוּ אֲבָנִים גְּדוֹלוֹת וּנְכַתֵּב עֲלֵיהֶן  
אֶת־הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֵינוּ, לְמַעַן יִקְרְאוּ בָהֶן בְּנֵינוּ הַבָּאִים  
אַחֲרֵינוּ אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לָנוּ (20) הִנֵּה דְמִי־אַחֲיֶיךָ  
צִעֲקִים אֵלַי מִן־הָאָדָמָה (21) כִּי יִהְיֶה לָּךְ דְּבַר־מִשְׁפָּט אֲשֶׁר  
אֵינָנו בַּתּוֹרָה הַזֹּאת, וְהִלַכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר בְּחִרְתִּי לְשִׁמִּי  
וְשִׁאלְתָּ אֶת־הַשֹּׁפֵט אֲשֶׁר יִהְיֶה שָׁם בְּיָמִים הָהֵם

(1) I have remembered Thy law, my God, and I have kept Thy commandments all the days of my life. (2) The Lord saw our distress and He remembered that we are His people, the children of His covenant. (3) The man and his wife were in the garden and they heard the voice of God calling unto<sup>d</sup> them. (4) Thou shalt not shed blood and thou shalt know that I am the Lord who judgeth all flesh with judgement and there is not a righteous man before Me. (5) Pharaoh took all his people with him and he pursued (after) the children of Israel in the wilderness unto the sea.<sup>e</sup> (6) And it shall come to pass in that day that (waw consec.) Thy servants will cry unto<sup>d</sup> Thee from this place which Thou hast chosen for Thy house and Thou wilt remember them and wilt hear their voice. (7) This day thine

<sup>a</sup> See p. 48, footnote *d*.

<sup>b</sup> Composite shewa under guttural.

<sup>c</sup> אֵין takes suffixes; here 'he (or it) is not'.

<sup>d</sup> See p. 85, footnote *a*.

<sup>e</sup> Old acc. case-ending.

eyes have seen that the Lord hath given thee in my hand and I slew thee not. (8) The king stood before the people and he made a covenant with them to keep the way of the Lord all the days. (9) Jacob dwelt in the house of Laban and he kept his sheep. (10) In that day the Lord our God will judge Egypt and all thy servants will come down unto me and they shall say, 'The Lord is righteous.' (11) The children of Israel stood upon the holy mountain and they heard the voice of God coming forth from the heavens. (12) And it came to pass after these things that (waw consec.) Solomon reigned over Israel and he judged the people with his wisdom which the Lord had given (to) him and his name was great in all the land. (13) The kings of Canaan saw that the children of Israel were<sup>a</sup> in the land and they sent messengers unto the inhabitants of the mountains saying, 'Behold the people of Israel hath gone forth from Egypt and behold he is in our land and he will take our cities from us and he will dwell in them and all our people will be servants to him.' (14) Behold I am going unto the elders of Israel and I shall say unto them, 'The God of your fathers hath seen all that Pharaoh hath done to you and He will keep His word which He spoke unto Abraham, and the children of Israel shall go forth from Egypt a very great nation.' And it shall come to pass if they shall not hearken unto my words and they shall ask, 'Who art thou and who hath sent thee to us?', then (waw consec.) I will take water from the sea and I will pour upon the ground before them and the water shall be(come for) blood. (15) Keep my way from evil, Lord, and the nations of the earth shall know that Thou art my God and that I am Thy servant.

## 50. STATIVE VERBS

There are three types of verb, represented respectively by שָׁמַר ('he kept'), כָּבֵד ('he was heavy') and קָטַן ('he was small'). The distinguishing feature is the vowel in the second syllable of the perfect stem: in שָׁמַר it is *a*, in כָּבֵד it is *e*, and in קָטַן it is *o*. These verbs, therefore, fall into three classes, designated as *a*, *e*, and *o*.

<sup>a</sup> See p. 48, footnote *c*. 'Were' is required by the English, but not by the Hebrew.

The meanings of the above two verbs of the *e* and *o* classes show that they indicate *states-of-being*, as opposed to verbs of action or motion. *They are therefore known as Stative Verbs.* Below is a table giving their conjugation:

	PERFECT	IMPERFECT	PERFECT	IMPERFECT
<i>Sing.</i> 3. m.	כָּבֵד	יִכְבֹּד	קָטַן	יִקְטַן
3. f.	כָּבְדָה	תִּכְבֹּד	קָטְנָה	תִּקְטַן
2. m.	כָּבַדְתָּ	תִּכְבֹּד	קָטַנְתָּ	&c.
2. f.	כָּבַדְתְּ	תִּכְבְּדִי	קָטַנְתְּ	
1. c.	כָּבַדְתִּי	אֶכְבֹּד	קָטַנְתִּי	
<i>Plur.</i> 3. m.		יִכְבְּדוּ		
3. f.	כָּבְדוּ	תִּכְבְּדֶנָּה	קָטְנוּ	
2. m.	כָּבַדְתֶּם	תִּכְבְּדוּ	קָטַנְתֶּם (Q <sup>e</sup> tontem)	
2. f.	כָּבַדְתֶּן	תִּכְבְּדֶנָּה	קָטַנְתֶּן	
1. c.	כָּבַדְנוּ	נִכְבֹּד	קָטַנּוּ (for קָטַנְנוּ)	
<i>Sing.</i> 1. c. COHORTATIVE		אֶכְבְּדָה		
	IMPERATIVE	PARTICIPLE	IMPERATIVE	PARTICIPLE
<i>Sing.</i> m.	כָּבֵד	כָּבֵד		קָטַן
f.	כָּבְדִי	כָּבְדָה		
<i>Plur.</i> m.	כָּבְדוּ	כָּבְדִים		
f.	כָּבְדֶנָּה	כָּבְדוֹת		

INFINITIVE: abs. כָּבוֹד, constr. כָּבֵד

The Statives diverge, in pointing, from the *a* type:

(i) Both the *e* and *o* verbs (כָּבֵד and קָטַן) have the Imperfect in *a* (יִכְבֹּד and יִקְטַן) instead of *o* (יִשְׁמֹר). The Imperative is also in *a* (כָּבֵד) instead of *o* (שְׁמֹר).

(ii) The m. sg. Participle has the same form as the 3rd m. sg. Perfect, but the context determines which it is. There can be no confusion between the f. sg. Part. (כָּבְדָה) and the 3rd f. sg. Perf. (כָּבְדָה).



(iii) The Perfect of the *e* type is regular in pointing: **קָבַדְתִּי**, **קָבַדְתָּ** but in the Perfect of the *o* type the *o* vowel predominates: **קָטַנְתָּ**, **קָטַנְתָּ**, **קָטַנְתָּ** (*Q<sup>e</sup>tontem*), except in the 3rd f. sg. (**קָטְנָה**) and the 3rd pl. (**קָטְנוּ**).

NOTE: There are several verbs which are Stative in meaning though the Perfect has not the *e* or *o* vowel in the second syllable. In such cases the Imperfect and the Imperative are in *a*, e.g.:

(‘he lay, slept’)	(‘he was bereaved’)
Perf. <b>שָׁכַב</b>	<b>שָׁכַל</b>
Impf. <b>יִשְׁכַּב</b>	<b>יִשְׁכַּל</b>
Imperat. <b>שָׁכַב</b>	

(Such verbs will be indicated in the vocabularies and the Imperfect will be given.)

### EXERCISE 17

Isaac	<b>יִצְחָק</b>	he was great <b>גָּדַל</b> (impf. <b>יִגְדַּל</b> )
work, service	<b>עֲבֹדָה</b>	he lay, slept <b>שָׁכַב</b> ( , <b>יִשְׁכַּב</b> )
grave	<b>קֶבֶר</b>	he buried <b>קָבַר</b>
death (abs.)	<b>מָוֶת</b>	
„ (cons.)	<b>מוֹת</b> <sup>a</sup>	he commanded <b>צִוָּה</b>
„ (with suff.)	<b>מוֹתִי</b>	
he was old	<b>זָקֵן</b> (impf. <b>יִזְקֵן</b> )	he was able <b>יָכַל</b>
he was hungry	<b>רָעַב</b> ( , <b>יִרְעַב</b> )	now, I pray (thee or you) <b>נָא</b>

(1) **לֹא יָדַע יִצְחָק כִּי יַעֲקֹב בְּנוֹ הִקְטֵן הוּא הָעָמִיד לְפָנָיו, כִּי כָבְדוֹ עֲיִנּוּ וְלֹא רָאָה: וַיִּדִּי-יַעֲקֹב הָיוּ כִּי־יַעֲשׂוּ אָחִיו (2) צָוָה פָּרַעֲה אֶת-עַבְדּוֹ לֵאמֹר תִּכְבֹּד הָעֲבֹדָה עַל-בְּנֵי-יִשְׂרָאֵל, כִּי הִמָּה צִעֲקִים אֶל-אֱלֹהֵיהֶם מִעֲבֹדָתָם (3) קָטַנְתָּ בְּעֵינֵי-יְהוָה, כִּי**

<sup>a</sup> In articulation it is seen how ‘*māwet*’ (**מָוֶת**) becomes ‘*maut*’ and then ‘*môt*’ (**מוֹת**). <sup>b</sup> See p. 48, footnote *c*.

<sup>c</sup> Note the changes from **יָדַי** (**יָדַי**—**יָדַי**) to **יָדַי**, **יָדַי**.

<sup>d</sup> Jussive force—‘let be heavy’.

<sup>e</sup> Translate into the English present tense, since the state is a complete one.

לא שְׁמַרְתָּ אֶת־דְּבָרוֹ (4) כִּי שָׁפַכְתָּ דָּמִים וַיִּקְטֹן הַדָּבָר בְּעֵינֶיךָ,  
 לא יִמְלֹךְ בְּנֶךָ אַחֲרַיִךְ (5) צָדִיק אַתָּה יְהוָה הַנָּתַן לָרַעֲב אֶת־  
 לֶחֶמוֹ (6) הָיוּ בְנֵי־יִשְׂרָאֵל בְּמִדְבַר־סִינַי וַיִּרְעַב הָעָם וַיִּצְעֲקוּ  
 אֶל־מֹשֶׁה לֵּאמֹר לָמָּה יֵצְאוּ עַבְדֶּיךָ מִמִּצְרַיִם, כִּי מָוֶת בְּמִדְבַר  
 הַגָּדוֹל הַזֶּה, כִּי אֵין לָחֶם לָנוּ וּלְנַשְׁיֵנוּ וּלְבָנֵינוּ, וְאֵין מַיִם לִצְאֹן  
 אֲשֶׁר אֲתָנוּ (7) לֹא תִשָּׁכַב בְּהִיכַל־יְהוָה כִּי קָדוֹשׁ הַמָּקוֹם  
 לֹא־לְהָיֶה, וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמַר אֶת־הַמִּצְוָה הַזֹּאת מִשְׁפָּט־מָוֶת  
 לוֹ (8) דְּבָרוּ הַמֶּרְגָּלִים אֶל־מֹשֶׁה לֵּאמֹר בְּעָרֵב יָרַדְנוּ מִהָהָר  
 הָעִזְיָה וְנִשְׁכַּב שָׁם בַּלַּיְלָה הַהוּא (9) יִגְדַל שָׁמָּה בְּכָל־הָאָרֶץ  
 וְרָאוּ הַגּוֹיִם כִּי אֲנַחְנוּ עֹמְקִי<sup>c</sup> (10) לֹא יָכֻלְתִּי לִשְׁפֹּט אֶת־כָּל־הָעָם  
 לְבַדִּי (11) הִנֵּה אַתֶּם בָּאִים אֶל־הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה  
 וְשִׁמְרַתֶּם אֶת־עֲבוֹדָתוֹ, כְּאֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עַבְדּוֹ (12) הִנֵּה  
 זֶה בֵּית־אֱלֹהִים וְלֹא יִדְעָתִי וְאֲשַׁכַּב שָׁם (13) וַיְהִי הַנָּעַר  
 בְּהִיכַל־יְהוָה וַיִּגְדַל וַיְהִי לְאִישׁ, וַיִּשְׁמַר אֶת־עֲבוֹדַת־יְהוָה וַיִּרְדֹּף  
 אֶת־הַצֹּדֵק וְאֶת־הָאֱמֶת (14) וַיְהִי אַחֲרֵי מוֹת־יַעֲקֹב וַיִּזְכֹּר יוֹסֵף  
 אֶת־מִצְוֹת־אָבִיו אֲשֶׁר צִוָּה אֹתוֹ לִפְנֵי־מוֹתוֹ לֵאמֹר אֶל־נָא  
 תִּקְבֹּר אֹתִי בְּמִצְרַיִם, קִבְּרָה־נָא אֹתִי בְּאֶרֶץ־כְּנָעַן וְשָׁכַבְתִּי עִם־  
 אֲבוֹתִי שָׁם (15) וַיְהִי דְּבַר־יְהוָה אֵלָיו בְּחִלּוֹם־הַלַּיְלָה לֵאמֹר  
 אֲנִכִּי אֱלֹהֵי־אַבְרָהָם וְאֱלֹהֵי־אַבְרָהָ יִצְחָק וְשִׁמְרָתִי אֶתָּה מְכַל־רַע

(1) The children of Israel served Pharaoh the king of Egypt and the work was heavy upon them exceedingly and they cried unto the Lord the God of their fathers from their work. (2) Jacob placed a stone under his head and he slept there that night and it came to pass in the morning that (waw consec.) he remembered the dream which he (had) dreamt. (3) The spies said unto the woman, 'If the elders of the city shall ask thee saying, "Where are the men who came unto thee in the night?" then (waw consec.) thou shalt say unto them, "Pursue ye (after) them, for they went

<sup>a</sup> Participle.

<sup>b</sup> See p. 18, Note.

<sup>c</sup> Pausal.

<sup>d</sup> Translate into the English present tense, since the state is a complete one.

<sup>e</sup> Emphatic Imperative.

forth from the city (by) the way of the river.”’ (4) If thou shalt indeed keep the commandments of the Lord thy God and thou shalt serve Him in truth, thou shalt not be hungry for<sup>a</sup> bread all thy days. (5) The heads of the people said unto Samuel, ‘Behold thou art old (perf.) and thy sons have not walked in the way of the Lord, and who will be a prophet and a judge over us after thy death?’ (6) This grave is thine; bury thy dead there. (7) And the children of Israel were in the wilderness and they kept the day of the Sabbath as<sup>b</sup> the Lord commanded Moses. (8) And it came to pass after the death of Solomon that they remembered (waw consec.) all that he had done unto them and they placed not his son over them and they chose another man for a king. (9) Jacob spoke unto Laban saying, ‘Behold I am going forth to the house of my father in the land of Canaan, for thou hast not remembered my work which I have worked with thee all these days.’ (10) These men have done that which is evil (use art.) in the eyes of the Lord and they will go down to Sheol<sup>c</sup> before your eyes<sup>d</sup> and ye shall know that the Lord judgeth the wicked. (11) Behold I am giving (to) you (the) life and (the) death, and ye shall choose the way of life and ye shall pursue it all your days. (12) Joseph said unto them, ‘Behold our father commanded us before his death to bury him with his fathers in the grave which is in the land of Canaan.’ (13) The Lord hath given (to) thee wisdom and thy name hath become great in the land and from all the cities (they) come to ask of thee matters of judgement. (14) Isaac spoke unto Jacob his younger (small) son saying, ‘Behold Esau thy brother cometh to the house and he will hear that thou hast taken his blessing and he will pursue (after) thee to shed thy blood.’ (15) Art thou able (perf.) to rule over this great people (thou) alone?

## 51. GENERAL DESCRIPTION OF THE REGULAR VERB

The Hebrew verb is normally *triliteral*, i.e., its root consists of three letters. The triliteral root, without vowels or affixes, gives the root idea of the verb—שָׁמַר of ‘keep’-ing, מָשַׁל of

<sup>a</sup> Use the art.

<sup>b</sup> See p. 75, footnote *b*.

<sup>c</sup> Old acc. case-ending.

<sup>d</sup> In Hebrew it is ‘to your eyes’, meaning ‘in your sight’.

'rule'-ing, without any reference to person, gender, number, tense, or mood. These modifications are supplied by the vowels, as שָׁמַר ('he hath kept') 3rd m. sg. Perfect, שָׁמַר ('keep thou') m. sg. Imperative, and by the pronominal particles, suffixed, as שָׁמַרְתָּ ('thou hast kept') 2nd m. sg. Perfect, and prefixed, as תִּשְׁמַר ('thou wilt keep') 2nd m. sg. Imperfect.

The Hebrew verb-root is conjugated under seven heads. They are:

- |                                |   |                                  |
|--------------------------------|---|----------------------------------|
| 1. Simple Active               | שָׁבַר 'he hath broken'                             | called QAL (קָל)                 |
| 2. Simple Passive <sup>b</sup> | נִשְׁבַּר 'he was broken'                           | „ NIPH'AL <sup>a</sup> (נִפְעַל) |
| 3. Intensive Active            | שָׁבַר 'he hath utterly broken, smashed, shattered' | „ PI'EL (פִּעַל)                 |
| 4. Intensive Passive           | שָׁבַר 'he was utterly broken, smashed, shattered'  | „ PU'AL (פֻּעַל)                 |

To clarify the meaning of the next three forms we may take the Qal גָּדַל 'he was great', from which is derived:

- |                      |   |                           |
|----------------------|---|---------------------------|
| 5. Causative Active  | הִגְדִּיל 'he hath made great, <sup>c</sup> „ magnified'      | called HIPH'IL (הִפְעִיל) |
| 6. Causative Passive | הִגְדֵּל <sup>d</sup> 'he was made great, „ magnified'        | „ HOPH'AL (הִפְעֵל)       |
| 7. Reflexive         | הִתְגַּדֵּל 'he hath made himself great, „ magnified himself' | „ HITHPA'EL (הִתְפַּעֵל)  |

NOTE: (a) The first of these has been called קָל—QAL—which means 'light' by contrast with the other six which are *derived* from the same root.<sup>e</sup> The verb פָּעַל (pā'al) 'did, performed' has been taken to serve as the prototype of the derived forms; thus, the Simple Passive is the נִפְעַל NIPH'AL, the Intensive Active is the פִּעַל PI'EL, &c.

(b) Note carefully that the Pi'el, Pu'al, and Hithpa'el have Dagheš Forte Characteristic in the second root-letter (see p. 15 (b) (ii)), thus giving greater weight to the stem and intensifying the meaning.

(c) The table of the regular verb given before was in Qal. The other six derived forms are given separately in the chapters which follow.

<sup>a</sup> See p. 4, footnote a.

<sup>b</sup> Also reflexive: see p. 102, first Note.

<sup>c</sup> Compare the English causatives 'to raise' (from 'rise'), 'to seat' (from 'sit'), and 'to fell' (from 'fall').

<sup>d</sup> Read 'Hogdal'.

<sup>e</sup> And sometimes referred to as כְּבִדִּים 'heavy'.

## 52. NIPHAL

## PERFECT

he hath been broken	נִשְׁבַּר	he hath been burned	נִשְׂרַף
he was „ „		he was „ „	
she „ „	נִשְׁבְּרָה	she „ „	נִשְׂרַפָּה
thou (m.) wast „ „	נִשְׁבַּרְתָּ	thou (m.) wast „ „	נִשְׂרַפְתָּ
thou (f.) „ „	נִשְׁבַּרְתְּ	thou (f.) „ „	נִשְׂרַפְתְּ
I (c.) was „ „	נִשְׁבַּרְתִּי	I (c.) was „ „	נִשְׂרַפְתִּי
they (c.) were „ „	נִשְׁבְּרוּ	they (c.) were „ „	נִשְׂרַפוּ
ye (m.) „ „	נִשְׁבַּרְתֶּם	ye (m.) „ „	נִשְׂרַפְתֶּם
ye (f.) „ „	נִשְׁבַּרְתֶּן	ye (f.) „ „	נִשְׂרַפְתֶּן
we (c.) „ „	נִשְׁבַּרְנוּ	we (c.) „ „	נִשְׂרַפְנוּ

## IMPERFECT

he will be broken	יִשְׁבַּר	he will be burned	יִשְׂרַף
she „ „	תִּשְׁבַּר	she „ „	תִּשְׂרַף
thou (m.) wilt „ „	תִּשְׁבַּרְתָּ	thou (m.) wilt „ „	תִּשְׂרַפְתָּ
thou (f.) „ „	תִּשְׁבַּרְתְּ	thou (f.) „ „	תִּשְׂרַפְתְּ
I (c.) shall „ „	אֶשְׁבַּר (אֶשְׁבֹּר)	I (c.) shall „ „	אֶשְׂרַף (אֶשְׂרֹף)
they (m.) will „ „	יִשְׁבְּרוּ	they (m.) will „ „	יִשְׂרַפוּ
they (f.) „ „	תִּשְׁבְּרֶנָּה	they (f.) „ „	תִּשְׂרַפְנָה
ye (m.) „ „	תִּשְׁבְּרוּ	ye (m.) „ „	תִּשְׂרַפוּ
ye (f.) „ „	תִּשְׁבְּרֶנָּה	ye (f.) „ „	תִּשְׂרַפְנָה
we (c.) shall „ „	נִשְׁבַּר	we (c.) shall „ „	נִשְׂרַף

## COHORTATIVE

let me (c.) „ „	אֶשְׁבְּרָה	let me (c.) „ „	אֶשְׂרַפָּה
-----------------	-------------	-----------------	-------------

## IMPERATIVE

be thou (m.) broken	הִשְׁבַּר	be thou (m.) burned	הִשְׂרַף
„ thou (f.) „ „	הִשְׁבְּרִי	„ thou (f.) „ „	הִשְׂרַפִּי
„ ye (m.) „ „	הִשְׁבְּרוּ	„ ye (m.) „ „	הִשְׂרַפוּ
„ ye (f.) „ „	הִשְׁבְּרֶנָּה	„ ye (f.) „ „	הִשְׂרַפְנָה

PARTICIPLE			
being broken (m. sg.)	נִשְׁבֵּר	being burned (m. sg.)	נִשְׂרָף
„ (f. sg.)	נִשְׁבְּרָה	„ (f. sg.)	נִשְׂרָפָה
„ (m. pl.)	נִשְׁבְּרִים	„ (m. pl.)	נִשְׂרָפִים
„ (f. pl.)	נִשְׁבְּרוֹת	„ (f. pl.)	נִשְׂרָפוֹת

INFINITIVE	
absolute נִשְׁבֹּר and הִשְׁבֵּר	הִשְׂרֹף and נִשְׂרָף
construct הִשְׁבֵּר	הִשְׂרֹף

NOTE: The Niphal, in some verbs, preserves a 'middle' or reflexive meaning.<sup>a</sup> The Niphal Perfect נִשְׁמַר may also mean 'he kept himself', the Imperfect יִשְׁמַר 'he will keep himself', and the Imperative הִשְׁמַר 'keep thyself', &c. The verbs which are of this kind will have the reflexive meaning given.

The Perfect of the Niphal is formed by prefixing the syllable נִ to the root. The pronominal suffixes are the same as those of the Qal, the 3rd masc. sg. serving as the basis for suffixing them.

NOTE: The context determines whether נִשְׁבְּרָה is 3rd fem. sg. Niphal Perf. ('she was broken') or 1st pl. Cohortative Qal ('let us break').

The Imperfect יִשְׁבֵּר is a contraction of יִנְשַׁבֵּר, the נ of the Niphal having been assimilated, so that *throughout the Imperfect Niphal there is a Dagheš Forte (Compensative) in the first root-letter of the verb.* (If the first root-letter is a guttural, then, in the Niphal Imperfect, since the guttural cannot receive the Dagheš, the preceding vowel, Hireq (under the prefix), is lengthened to Sere; 'he will be left' is יִעָזֹב (pp. 156 ff.).

As with the Imperfect Qal, so with the Imperfect Niphal, the consonants אִתָּנוּ (mnemonically written אִתָּן) are *prefixed* to denote the persons. The pl. masc. ends in ו and the pl. fem. in נוּ. There is no shortened form for the Jussive; it is the same as the 3rd m. sg. Imperf. and the context indicates when it is Jussive.

NOTE: The form אִשְׂרָף is frequently found, as well as אִשְׂרָף, but the Cohortative is always אִשְׂרָפָה.

<sup>a</sup> The significance of the Niphal thus oscillates between reflexive and passive.

*The Imperative* has the letter ה before the root—הִשָּׁבֵר.

Distinguish carefully between :

*The Participle* m. sg. נִשְׁבֵּר (he is being broken) and the 3rd m. sg. Perf. נִשְׁבַּר  
 „ f. sg. נִשְׁבְּרָה (she „ ) „ 3rd f. sg. „ נִשְׁבְּרָה

NOTE: There are some verbs which are found in Niphal only and not in Qal at all, as נִמְלֵט 'he escaped',<sup>a</sup> נִלָּחַם 'he fought',<sup>b</sup> and, in the English translation, may not have either a passive or reflexive meaning. It is possible that some of these verbs come from an obsolete Qal which has disappeared from the language or which does not happen to occur in the Old Testament.

### EXERCISE 18

N.B. In the vocabularies which follow (and in the general vocabulary at the end of the book) the 3rd masc. sg. Perf. (in Qal, unless otherwise stated) will be given as the root of the verb, and the English translation of it will be the Infinitive, thus: לָקַח 'to take', אָמַר 'to say'. The student is now sufficiently advanced to know that this conventional rendering is the most convenient manner of giving the roots of verbs in vocabularies, as is done in the dictionaries of other languages.

David	דָּוִד	to hide oneself, to be hidden	סָתַר	in Niphal	נִסְתָּר
chair, throne	כִּסֵּא	to fight	לָחַם	„	נִלָּחַם
congregation	עֵדָה	„ against	„	„	קָבַח
scribe	סֹפֵר	to capture			לָכַד
fire (f.)	אֵשׁ	to burn			שָׂרַף
		midst (abs.)			תָּנִיחַ <sup>c</sup>
yet, more, again	עוֹד	„ (const.)			תוֹךְ

(1) נִבְרַח מִיַּד הַיָּדֵינוּ לִפְנֵי בְנֵי-יִשְׂרָאֵל (2) אִם שָׁמֹר תִּשְׁמֹר  
 אֶת-מִצְוֹתֵי וְהַלְכָתָּ בְּדֶרֶךְ-דָּוִד אָבִיךָ לֹא יִכָּרֵת לְךָ אִישׁ יֹשֵׁב

<sup>a</sup> 'Got himself off'.

<sup>b</sup> נִלָּחַם = joined; נִלָּחַם 'joined himself to' = 'struggled, fought with'.

<sup>c</sup> Cf. p. 97, footnote a on מָוֶת.

עַל כִּסֵּא־יִשְׂרָאֵל (3) בְּדִבְר־יְהוָה נִבְרָאוּ הַשָּׁמַיִם וּבְחֻכְמָתוֹ  
הָאָרֶץ (4) נִקְרָאוּ סִפְרֵי־הַמֶּלֶךְ לְפָנָיו וַיִּכְתְּבוּ בַסֵּפֶר כָּל־אֲשֶׁר  
צִוָּה אֹתָם (5) לֹא יִקְרָא עוֹד שְׁמָהּ יַעֲקֹב כִּי יִשְׂרָאֵל יִהְיֶה שְׁמָהּ  
כִּי גִלְתָּמָתָ עִם מְלֶאך־אֱלֹהִים וְגַם יָכֹלֶתָ לוֹ (6) יֵצְאוּ דָוִד וְאַנְשָׁיו  
וַיִּלְחֲמוּ בַיִּשְׁבִּי־הַהָר וַיִּלְכְּדוּ אֶת־עִירָם וַיִּשְׂרְפוּ אֹתָהּ בָּאֵשׁ  
(7) גִּלְכָּדָה הָעִיר וַתִּתֵּן בְּיָדָם וַתִּשְׂרַף בָּאֵשׁ, הִיא וְכָל־אֲשֶׁר בָּהּ  
(8) אֹתָם יִדְעֻתָם כִּי יְהוָה הוּא הַגִּלְתָּם לָנוּ (9) נִסְתָּרָה דַּרְכִּי  
מֵאֱלֹהֵי וְאֶת־קוֹלִי בַצָּרָה לֹא שָׁמַע (10) עֵינַי אֶל־כָּל־דַּרְכֵיכֶם,  
אָמַר יְהוָה, כִּי לֹא נִסְתָּרוּ מִלְּפָנַי (11) דִּבְרָה הָאִשָּׁה אֶל־מְרִגְלֵי־  
יִשְׂרָאֵל לֵאמֹר הִסְתָּרוּ בְּהָרִים יוֹמָיִם וַהֲלַכְתֶּם לְדַרְכְּכֶם, וְהָיָה  
כִּי תִלְחֲמוּ בָעִיר הַזֹּאת וְהִיא תִתֵּן בְּיַד־יִשְׂרָאֵל וַיִּכְרְתֶם אֹתִי  
וְאֶת־בֵּית־אָבִי (12) שָׁמַע הָאָדָם אֶת־קוֹל־אֱלֹהִים בִּגְן וַיִּסְתַּר  
בְּתוֹךְ הָעֵצִים (13) רָאוּ בְנֵי־הַנְּבִיאִים כִּי גִלְחָה הַנְּבִיא מַעֲיִיגֵיהֶם  
הַשָּׁמַיִמָה וַיִּצְעְקוּ בְּקוֹל גָּדוֹל אֲבִינוּ אֲבִינוּ (14) מֵת שְׁמוּאֵל הַנְּבִיא  
וַיִּקְבֹּר בְּבֵיתוֹ אֲשֶׁר בָּהָר (15) נִבְחַר דָּוִד לְמֶלֶךְ עַל כָּל־יִשְׂרָאֵל  
כְּדִבְר־שְׁמוּאֵל אֲשֶׁר דִּבֶּר אֵלָיו לְפָנֵי־מוֹתוֹ (16) אִקְבְּרָה־נָא  
בְּקִבְר־אֲבוֹתַי בְּאֶרֶץ־כְּנָעַן (17) אֲשַׁפְטָה־נָא בְּמִשְׁפָּט יְהוָה כִּי  
שָׁפַט־צֶדֶק אֹתָהּ (18) הִבְדִּילוּ מִתּוֹךְ הָעֵדָה הָרָעָה הַזֹּאת, כִּי כֹה  
אָמַר יְהוָה, אֲנֹכִי אֲשַׁפֵּט אֹתָם לְעֵינֵי־עַד־תִּישְׂרָאֵל וַיִּצָּאֶה מִמֶּנִּי  
אֵשׁ וְאָכְלָה אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם (19) לֹא תִלְחֶם בְּבָנֵי־  
עֲשׂוֹ כִּי אֲחִיךָ הוּא

(1) The children of Israel went into the midst of the sea and the waters were cut off before them, as the Lord spoke unto Moses. (2) The men of the wicked city said, 'Let us burn his house and all that is in it.' (3) I heard the voice of the Lord in the mountains and I hid (myself). (4) Jacob died in the land of Egypt and he was buried with his fathers in the land of Canaan.

<sup>a</sup> Pausal form of שְׁמָהּ.

<sup>b</sup> Composite shewa under guttural.

<sup>c</sup> This form is also a Perfect and has this meaning here: 'he died'.

<sup>d</sup> Niphal in the reflexive sense, 'separate yourselves'.



(5) David sent messengers unto the people saying, 'The city hath been captured, as the king hath commanded.' (6) The Lord spoke unto Moses saying, 'When the children of Israel shall be in the land which I am giving (to) them and they shall see great cities and they shall say, "Who is able to fight against the inhabitants of cities as these?"' (7) Thou sittest upon a throne of righteousness and judgest the sons of man. (8) In my dream I heard a voice calling, 'Woe to them who are hungry for evil,<sup>a</sup> for the day of judgement hath come.' (9) The wise men of the land were in the palace, and they were called before the king. (10) The scribe was taken and he was burnt before all the congregation of Israel, and the matter was written in the book of the days. (11) The Lord spoke and the heavens were created and the waters were poured out upon the face of the earth. (12) In that day there shall be no more death in the land and every man shall sit under his tree in peace. (13) Why hast thou hidden thyself from (before) me? hast thou eaten from the fruit of the tree which is in the midst of the garden?

## 53. PIEL

From the Qal שָׁבַר 'he hath broken' is derived the Piel שִׁבַּר 'he hath utterly broken, he hath shattered'. The *Piel has the Dagheš Forte Characteristic in the second root-letter throughout the conjugation*. Some verbs are found in Piel without a primary Qal, as שִׁבַּק 'he hath sought'.

PERFECT			
he (hath) shattered	שִׁבַּר	he (hath) sought	שִׁבַּק
she „	שִׁבְּרָה	she „	שִׁבְּקָהּ
thou (m.) hast „	שִׁבַּרְתָּ	thou (m.) hast „	שִׁבַּקְתָּ
thou (f.) „	שִׁבַּרְתְּ	thou (f.) „	שִׁבַּקְתְּ
I (c.) have „	שִׁבַּרְתִּי	I (c.) have „	שִׁבַּקְתִּי
they (c.) „	שִׁבְּרוּ	they (c.) „	שִׁבְּקוּ
ye (m.) „	שִׁבַּרְתֶּם	ye (m.) „	שִׁבַּקְתֶּם
ye (f.) „	שִׁבַּרְתֶּן	ye (f.) „	שִׁבַּקְתֶּן
we (c.) „	שִׁבַּרְנוּ	we (c.) „	שִׁבַּקְנוּ

<sup>a</sup> Use the art.

## PIEL

## IMPERFECT

he will shatter	יִשְׁבֵּר	he will seek	יִבְקֹשׁ
she „	תִּשְׁבֵּר	she „	תִּבְקֹשׁ
thou (m.) wilt „	תִּשְׁבֵּר	thou (m.) wilt „	תִּבְקֹשׁ
thou (f.) „	תִּשְׁבְּרִי	thou (f.) „	תִּבְקְשִׁי
I (c.) will „	אֶשְׁבֵּר	I (c.) will „	אֶבְקֹשׁ
they (m.) „	יִשְׁבְּרוּ	they (m.) „	יִבְקְשׁוּ
they (f.) „	תִּשְׁבְּרֶנָּה	they (f.) „	תִּבְקְשֶׁנָּה
ye (m.) „	תִּשְׁבְּרוּ	ye (m.) „	תִּבְקְשׁוּ
ye (f.) „	תִּשְׁבְּרֶנָּה	ye (f.) „	תִּבְקְשֶׁנָּה
we (c.) „	נִשְׁבֵּר	we (c.) „	נִבְקֹשׁ

## COHORTATIVE

let me „	אֶשְׁבְּרָה	let me „	אֶבְקֹשֶׁה
I will „		I will „	

## IMPERATIVE

shatter thou (m.)	שִׁבֵּר	seek thou (m.)	בִּקֹּשׁ
„ „ (f.)	שִׁבְּרִי	„ „ (f.)	בִּקְשִׁי
„ ye (m.)	שִׁבְּרוּ	„ ye (m.)	בִּקְשׁוּ
„ „ (f.)	שִׁבְּרֶנָּה	„ „ (f.)	בִּקְשֶׁנָּה

## PARTICIPLE

shattering (m. sg.)	מִשְׁבֵּר	seeking (m. sg.)	מִבְקֹשׁ
„ (f. sg.)	מִשְׁבְּרַת (מִשְׁבְּרָה)	„ (f. sg.)	מִבְקֹשֶׁת (מִבְקֹשָׁה)
„ (m. pl.)	מִשְׁבְּרִים	„ (m. pl.)	מִבְקֹשִׁים
„ (f. pl.)	מִשְׁבְּרוֹת	„ (f. pl.)	מִבְקֹשׁוֹת

## INFINITIVE

absolute	שִׁבֵּר, שִׁבֹּר	בִּקֹּשׁ, בִּקֹּשׁ
construct	שִׁבֵּר	בִּקֹּשׁ

Once again, the 3rd m. sg. serves as the basis for the other persons and gender, in the Perfect and Imperfect, and the pronominal suffixes (for the Perfect) and prefixes (for the Imperfect) are constant. *The Participle has a prefixed מ*.

N.B. (1) The Dagheš Forte which is characteristic in the 2nd root-letter is sometimes absent in certain forms. The second example **בִּקֵּשׁ** happens to be one of these verbs, when the medial root-letter **ק** is vowelless, i.e. when it has a shewa: the 3rd pl. Perf. **בִּקְשׁוּ** is found as **בִּקְשׁוּ**, the doubling of the medial root-letter having been omitted for euphony (pp. 17 f.). Similarly, the Cohortative sg. is found as **אֲבִקֶּשׁה**.

(2) There are a few Piel verbs of the type **נָדַל** with *a* in the second syllable. This is the original form and it has remained in most parts of the Perfect—**בִּקְשָׁתָּ**, **בִּקְשָׁנִי**, &c.

## EXERCISE 19

heart	לֵב, לִב	to gather	קָבַץ in Qal
„ (with suff.)	לִבִּי, לְבִי	and also in Piel	קָבַץ
„ (pl.)	לִבּוֹת, לְבוֹת	to be gathered; to gather together, assemble (reflexive) <sup>c</sup>	קָבַץ in Niphal
seed	זֶרַע <sup>a</sup>		קָבַץ
„ (with suff.)	זֶרַעִי	to speak	דָּבַר in Piel
tablet	לוח <sup>b</sup>	to count	סָפַר
„ (pl.)	לוֹחוֹת	to relate to recount	סָפַר in Piel
Joshua	יְהוֹשֻׁעַ	to escape	מָלַט in Niphal
gold	זָהָב	to find	מָצָא

(1) סָפַר לָהֶם יוֹסֵף אֶת-הַחֲלוֹמוֹת אֲשֶׁר חָלַם וְלֹא יָכְלוּ לְדַבֵּר אֹתוֹ בְּשָׁלוֹם (2) שָׁמַע אֲבִרְהָם וְהָגָה קוֹל מְדַבֵּר אֵלָיו לֵאמֹר הִנֵּל אָדָם לְסֹפֵר אֶת-פְּכָבֵי-הַשָּׂמַיִם, כִּי כֹה יִהְיֶה זֶרַעַךְ בְּאַרְץ הַנִּזְזָא (3) וַיִּדְבֹּר יְהוֹה אֶל-מֹשֶׁה לֵאמֹר קָבַץ אֵלֶיךָ אֶת-זִקְנֵי-יִשְׂרָאֵל וְדִבַּרְתָּ אֲלֵיהֶם בְּדִבְרֵי הָאֵלֶּה (4) אֱלֹהִים בְּאֲזִנֵּינוּ שָׁמְעֵנוּ, אֲבוֹתֵינוּ סִפְרוּ לָנוּ (5) שָׁמַר אֶת-הַדִּבְרִים הָאֵלֶּה, כְּתָב אֹתָם עַל לוח-לְבָבָךְ אֲנִי יְהוֹה דִּבַּרְתִּי (6) וַיְהִי בַיּוֹם הַהוּא, וּמֹשֶׁה שָׁמַר אֶת-צִוּוֹתָיו בְּמִדְבָּר וְהָגָה אֵשׁ לְפָנָיו וּמִלֵּאף-יְהוֹה מְדַבֵּר

<sup>a</sup> Segholate noun with terminal guttural; see p. 83, Note (a).

<sup>b</sup> Furtive Pathah; see p. 19. 4.

<sup>c</sup> Niphal has often a reflexive force, p. 102, first Note.

<sup>d</sup> When followed by a noun it is דָּבַר and in pause it is דָּבַר.

<sup>e</sup> For the absence of the Dagheš Forte in the Yod, see p. 18, Note.

<sup>f</sup> Pausal, see p. 137 (c).

אָלֵיוּ מִתּוֹךְ-הָאֵשׁ (7) בִּקְשׁוּ אֶת-יְהוָה בְּלֵב נִשְׁכָּר וְעֲבָדוּ אֹתוֹ  
 בִּירְאָה, וְנִמְלֹטְתֶם מִהֲרָעָה אֲשֶׁר דִּבֶּר עֲלֵיכֶם (8) שָׁמַע דָּוִד כִּי  
 הִמָּלֵךְ מִבִּקֵּשׁ אֶת-מוֹתוֹ וַיִּמָּלֵט מִיָּדוֹ וַיִּסְתַּר בְּהָרִים, וַיִּקְבְּצוּ  
 אֵלָיו אֲנָשִׁים מִיִּשְׂרָאֵל וַיְהִי דָוִד לְרֹאשׁ עֲלֵיהֶם (9) אִמְלָטָה-נָּא  
 מִיַּד-הַרְשָׁעִים אֲשֶׁר בִּקְשׁוּ אֶת-מוֹתִי (10) אָמַר הַרְשָׁע בְּלִבּוֹ  
 אֵין אֱלֹהִים בַּשָּׁמַיִם וְאֵין מִשְׁפָּט בָּאָרֶץ (11) שָׁאַל הָאִישׁ אֶת-  
 יוֹסֵף לֵאמֹר אֶת-מִי אַתָּה מִבִּקֵּשׁ (12) נִקְבְּצוּ כָל רָאשֵׁי-הָעָם  
 אֶל-דָּוִד וַיַּדְּבְרוּ אֵלָיו לֵאמֹר הִנֵּה-נָּא וְקִנֵּנָה וְלֹא יָדַעְתָּ אֶת-יְיָנוּ  
 מוֹתֵךְ, וְאַתָּה הוּא הַיָּצֵא וְהַבָּא לְפָנֵינוּ, וּמִי יִהְיֶה לְרֹאשׁ עָלֵינוּ  
 אַחֲרָיֶךָ (13) בָּאוּ כָל מְלָכֵי-הָאָרֶץ וַיִּבְקְשׁוּ אֶת-פְּגִי-הִמָּלֵךְ  
 שְׁלֹמֹה לְשֹׁמֵעַ אֶת-חֲכָמָתוֹ אֲשֶׁר נָתַן אֱלֹהִים בְּלִבּוֹ (14) שָׁמַע  
 פִּרְעֹה אֶת-דִּבְרֵי יוֹסֵף וַיַּדְּבַר אֶל-עֲבָדָיו לֵאמֹר הִנֵּמְצָא בְּכָל-  
 אֶרֶצִי אִישׁ חָכָם כָּמוֹהוּ הִיָּדַע אֶת-דִּבְרֵי-הָאֱלֹהִים, כִּי אֵין דָּבָר  
 נִסְתָּר מִמֶּנּוּ (15) יָרַד מֹשֶׁה מִהַר-סִינִי וּבִקְדּוֹ לִוְחוֹת-הַבְּרִית,  
 וַיַּדְּבַר אֶל-יְהוֹשֻׁעַ לֵאמֹר מַה-הַקּוֹל הַזֶּה בְּאָזְנִי: וַיֹּסֶפֶר לוֹ  
 יְהוֹשֻׁעַ כִּי עָשׂוּ לָהֶם בְּנֵי-יִשְׂרָאֵל אֱלֹהֵי-זָהָב וַיִּקְרָאוּ לְפָנֵיהֶם  
 אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל: וַיְהִי כֹאֲשֶׁר שָׁמַע מֹשֶׁה אֶת-דִּבְרֵי-יְהוֹשֻׁעַ  
 וַיִּשְׁבַּר אֶת-הַלּוּחוֹת עַל-הָאֲדָמָה (16) דִּבֶּר אֶל-בְּנֵי-יִשְׂרָאֵל  
 וְאָמַרְתָּ אֲלֵיהֶם, לֹא תִרְדֹּף אַחֲרֵי עֲבֹד-אַחִיךָ כִּי יִמָּלֵט מִיָּדוֹ,  
 וְזָכַרְתָּ כִּי עֲבָדִים הָיוּ אֲבוֹתֵיכֶם בָּאָרֶץ-מִצְרָיִם (17) צָעֲקוּ  
 אֲלֵיךָ וְלֹא שָׁמַעְתָּ בִּקְשׁוֹ אֶתְךָ וַתִּסְתַּר מִפְּנֵיהֶם (18) בַּיּוֹם הַהוּא,  
 אָמַר יְהוָה, אֶקְבֹּץ אֶתְכֶם אֵלַי מִבֵּין הַגּוֹיִם וְשִׁפְטֹתִי אֶתֶם וּבִקְשָׁתִי  
 מִיָּדֶם אֶת-דְּמֵי-בְנֵי (19) עָשָׂה לוֹ הִמָּלֵךְ כֹּסֶא-זָהָב

(1) 'Thus said the Lord, 'Seek ye peace with all your heart and pursue it (in) every day.' (2) Joshua gathered together all the heads of Israel and he spoke in their ears all the words which the Lord commanded. (3) Thy fear<sup>b</sup> is in my heart, Lord, and the light of Thy countenance I seek (Imperf.). (4) The Lord gave (to) Moses the tablets of the covenant and upon the stones were written the

<sup>a</sup> 'Against you'.

<sup>b</sup> Meaning 'the fear of Thee'.

judgements and the commandments which the Lord commanded Israel. (5) Gather Thy sheep unto Thee from among the peoples and they shall know that Thou art the God of their fathers. (6) Esau pursued (after) Jacob his brother and he sought to shed his blood and Jacob escaped from his hand. (7) Behold a day cometh and (there) shall go forth a man who is not from the seed of David and he will sit upon the throne of Israel. (8) A messenger came unto David and he spoke unto him saying 'Escape thou to the wilderness, for the king knoweth that thou wast hidden in this place and he will come to shed thy blood.' (9) Remember thou (m.) these words which I speak unto thee and thou shalt serve the Lord thy God with all thy heart. (10) All the inhabitants of the wicked city gathered together and they sought the men who had come unto his house and they found them not. (11) Moses did as the Lord commanded him and he spoke to the elders of the people.

## 54. PUAL

## PERFECT

he was shattered	שָׁבַר	he was sought	בִּקֵּשׁ
she „	שָׁבְרָה	she „	בִּקְשָׁה
thou (m.) wast „	שָׁבַרְתָּ	thou (m.) wast „	בִּקְשָׁתָּ
thou (f.) „	שָׁבַרְתְּ	thou (f.) „	בִּקְשָׁתְּ
I (c.) was „	שָׁבַרְתִּי	I (c.) was „	בִּקְשָׁתִּי
they (c.) were „	שָׁבְרוּ	they (c.) were „	בִּקְשׁוּ
&c.		&c.	

## IMPERFECT

he will be shattered	יִשָּׁבַר	he will be sought	יִבְקֹשׁ
she „	תִּשָּׁבַר	she „	תִּבְקֹשׁ
thou (m.) wilt be „	תִּשָּׁבַרְתָּ	thou (m.) wilt „	תִּבְקֹשְׁתָּ
thou (f.) „	תִּשָּׁבַרְתְּ	thou (f.) „	תִּבְקֹשְׁתְּ
I (c.) will be „	אֶשָּׁבַר	I (c.) will „	אֶבְקֹשׁ
&c.		&c.	



וַיִּסַּפֵּר לְמֶלֶךְ לְאֹמֶר הִנֵּה נִמְצְאִים בְּעִיר אַנְשִׁים רָשָׁעִי-לֵב  
הַמְבַקְשִׁים אֶת-דְּמֵי-מִלְכָּנוּ (4) וַדְּבַר אֶל-הָאֲבֹן הַזֹּאת בְּשֵׁמִי  
וַיֵּצְאוּ מִמָּנָה מַיִם וַקְדִּשְׁתָּ אֹתִי לְעֵינֵי-בְנֵי-יִשְׂרָאֵל: וַיְדַבֵּר מֹשֶׁה  
אֶל-הָאֲבֹן וַיִּשְׁפְּכוּ מִמָּנָה מַיִם כַּדְּבַר-יְהוָה (5) עָמְדוּ בְנֵי-אֶהֱרֹן  
הַכֹּהֲנִים בְּבֵית-יְהוָה וַיִּהְלְלוּ אֶת-שְׁמוֹ לְאֹמֶר גָּדוֹל יְהוָה וּמִהֲלָל  
מְאֹד בְּעִיר-אֶלְהֵינוּ (6) קִדֵּשׁ אֶת-אֶהֱרֹן אֶחָיֶה וְאֶת-בָּנָיו וְהָיוּ  
כֹהֲנִים לִי הִמָּה וְזָרְעָם אַחֲרֵיהֶם עַד-עוֹלָם, וְשָׁמְרוּ אֶת-עֲבוֹדַתִּי  
בְּהִיכָלִי (7) כִּכְבֹּד אֶת-אֲבִיךָ וְאֶת-אִמְךָ לְמַעַן תִּהְיֶה בְרַכְתִּי  
עָלֶיךָ בָּאָרֶץ אֲשֶׁר אֲנֹכִי נָתַן לָךְ (8) עָשֵׂה לּוֹ יוֹסֵף שֵׁם גָּדוֹל  
בָּאָרֶץ, וַיְהִי מְכָבֵד מְאֹד בְּעֵינֵי-חֲכָמֵי-מִצְרָיִם (9) וּזְכְּרוּ אֶת-  
יוֹם-הַשַּׁבָּת לְקִדְשׁ אֹתוֹ (10) הַשְׁמָיִם מְסֻפָּרִים כְּבוֹד-יְהוָה  
וְהָאָרֶץ מְהֻלָּלֶת אֶת-שְׁמוֹ (11) לָמָּה תִכְבְּדוּ אֶת-לְבַבְכֶּם כְּאֲשֶׁר  
כְּבָדוּ אֲבוֹתֵיכֶם אֶת-לְבַבְכֶּם לְפָנַי (12) וַיְהִי אַחֲרֵי הַדְּבָרִים  
הָאֵלֶּה וַיִּכְבֹּד פָּרְעֹה אֶת-לְבוֹ וְלֹא שָׁמַע אֶל-מֹשֶׁה (13) כֹּה  
אָמַר יְהוָה אֶל-הָעִיר יְרוּשָׁלַיִם, הִנְנִי מְפַזֵּר אֶת-בְּנֶיךָ בְּתוֹךְ  
הַגּוֹיִם, וְהָיוּ מְפֻזָּרִים כְּצֹאן אֲשֶׁר אֵין לָהֶם רֹעֶה, וּבִקְשׁוּ וְלֹא  
יִמָּצְאוּ, וְשָׂאוּ הַגּוֹיִם אֵימָה הָעַם אֲשֶׁר יֵצֵא מִמִּצְרָיִם: וְהָיָה כִּי  
יִקְרָאוּ אֵלַי בְּלֵב נִשְׁכָּר וְשִׁמְעָתִי אֶת-קוֹלָם וְקִבַּצְתִּי אֹתָם אֵלַי  
כְּרֹעֶה אֲשֶׁר יִקְבֹּץ אֶת-צֹאנוֹ (14) בְּתוֹךְ קְדוּשָׁיִךָ תִּהְלַל וְשִׁמְךָ  
יִכְבֹּד לְעוֹלָם

(1) Moses stood upon the mountain of God at <sup>b</sup> the head of the children of Israel and he sanctified them before the Lord and he spoke unto them saying, 'This day the Lord is coming down upon this mountain and He will speak unto you.' (2) Thy children shall praise Thy name for ever, for Thou art our father who is

<sup>a</sup> The Dagheš Forte Characteristic is often omitted (see p. 107, N.B. (1)).

<sup>b</sup> Use the insep. prep. ב.

in the heavens and hearkeneth to the voice of the (ones) who call<sup>a</sup> unto<sup>b</sup> Thee in truth. (3) Thou hast scattered us among the nations who know (Perf.) Thee not, for we hardened our heart and kept not the ways of Thy holy law. (4) Aaron the priest made gods of gold for the people from the gold which they gave (to) him, for they (had) cried unto him, 'Where is thy brother Moses? For he hath not come down from the mountain and we know (Perf.) not what hath become of (say 'to') him' [הָיָה לוֹ]. (5) Let us praise the name of the Lord among the nations and let us recount His glory in all the world. (6) We have been scattered like sheep (use art.) which have no shepherd, but Thou [וְאַתָּה], for the sake of Thy name, wilt gather us together unto Thee from among the nations. (7) Honour ye an old man, for in him is wisdom. (8) God hath chosen the day of the Sabbath and He hath sanctified it for the glory of His great name. (9) The spies whom Moses sent to the land of Canaan were men of wisdom, exceedingly honoured<sup>c</sup> in the congregation of Israel. (10) The Lord spoke unto Moses saying, 'Behold thou hast become small [קָטַן] in Mine eyes, for thou didst not honour Me before Israel and thou didst not speak unto the stone as I said.' (11) It is good to praise the Lord and to sanctify His great name. (12) I shall be found if I shall be sought in truth, said the Lord, for I hearken to the voice of the righteous. (13) In that day the Lord gave salvation to Israel and the inhabitants of the city were scattered before them. (14) All that thou seekest is given to thee. (15) I am old (Perf. verb) and I know not a righteous man seeking bread.

## 55. HIPHIL

From the Qal גָּדַל 'he was great' is derived the Hiphil (Causative) הִגְדִּיל<sup>d</sup> 'he caused to be great', 'he magnified'; from the Qal מָלַךְ 'he reigned' is derived the Hiphil הִמְלִיךְ 'he caused to reign', 'he made king'.

<sup>a</sup> Use the act. part. m. pl. with the art.—'the (ones) calling'.

<sup>b</sup> See p. 85, footnote *a*.

<sup>c</sup> Pual part. m. pl., since the part. is a verbal adj.

<sup>d</sup> Note that the Dagheš in the ך is lene in the consonant beginning the syllable (p. 14. (a)) with no vowel immediately preceding.



## PERFECT

he (hath) made great	הִגְדִּיל	he (hath) made to reign	הִמְלִיךְ
she	הִגְדִּילָהּ	she	הִמְלִיכָהּ
thou (m.) hast	הִגְדַּלְתָּ	thou (m.) hast	הִמְלַכְתָּ
thou (f.)	הִגְדַּלְתְּ	thou (f.)	הִמְלַכְתְּ
I (c.) have	הִגְדַּלְתִּי	I (c.) have	הִמְלַכְתִּי
they (c.)	הִגְדִּילוּ	they (c.)	הִמְלִיכוּ
ye (m.)	הִגְדַּלְתֶּם	ye (m.)	הִמְלַכְתֶּם
ye (f.)	הִגְדַּלְתֶּן	ye (f.)	הִמְלַכְתֶּן
we (c.)	הִגְדַּלְנוּ	we (c.)	הִמְלַכְנוּ

## IMPERFECT

he will make great	יִגְדִּיל	he will make to reign	יִמְלִיךְ
she	תִּגְדִּיל	she	תִּמְלִיךְ
thou (m.) wilt	תִּגְדִּיל	thou (m.) wilt	תִּמְלִיךְ
thou (f.)	תִּגְדִּילִי	thou (f.)	תִּמְלִיכִי
I (c.) shall	אִגְדִּיל	I (c.) shall	אִמְלִיךְ
they (m.) will	יִגְדִּילוּ	they (m.) will	יִמְלִיכוּ
they (f.)	תִּגְדִּלְנָה	they (f.)	תִּמְלִיכְנָה
ye (m.)	תִּגְדִּילוּ	ye (m.)	תִּמְלִיכוּ
ye (f.)	תִּגְדִּלְנָה	ye (f.)	תִּמְלִיכְנָה
we (c.) shall	נִגְדִּיל	we (c.) shall	נִמְלִיךְ

## COHORTATIVE

let me make great	אִגְדִּילָהּ	let me make to reign	אִמְלִיכָהּ
I <i>will</i>	„	I <i>will</i>	„
let us	נִגְדִּילָהּ	let us	נִמְלִיכָהּ
we <i>will</i>	„	we <i>will</i>	„

## JUSSIVE

let him	יִגְדֵּל	let him	יִמְלֵךְ
---------	----------	---------	----------

## IMPERFECT

(WITH WAW CONSECUTIVE)

and he made great	וַיִּגְדֵּל	and he made to reign	וַיִּמְלֵךְ
-------------------	-------------	----------------------	-------------

## IMPERATIVE

make thou (m.) great	הַגְדֵּל	make thou (m.) to reign	הַמְלִיךְ
„ (f.) „	הַגְדִּילִי	„ (f.) „	הַמְלִיכִי
„ ye (m.) „	הַגְדִּילוּ	„ ye (m.) „	הַמְלִיכוּ
„ (f.) „	הַגְדִּילְנָה	„ (f.) „	הַמְלִיכְנָה

## PARTICIPLE

making great (m. sg.)	מְגַדִּיל	making to reign (m. sg.)	מְמַלִּיךְ
„ (f. sg.)	מְגַדִּילָה	„ (f. sg.)	מְמַלִּיכָה
„ (m. pl.)	מְגַדִּילִים	„ (m. pl.)	מְמַלִּיכִים
„ (f. pl.)	מְגַדִּילוֹת	„ (f. pl.)	מְמַלִּיכוֹת

## INFINITIVE

absolute	הַגְדֵּל	absolute	הַמְלִיךְ
construct	הַגְדִּיל	construct	הַמְלִיךְ

(a) The Perfect of the Hiphil is formed by prefixing ה to the root of the verb—הַמְלִיךְ. The Imperfect יִמְלִיךְ is for יְהַמְלִיךְ; the ה of the Hiphil is assimilated and the vowelless י assumes its pointing (cf. as under similar conditions the inseparable preposition with the article, p. 28. (B)). The Imperative has the prefixed ה.

(b) It is to be noted very carefully that *the Hiphil is the only part of the regular verb which has a shortened form of the Imperfect*, thus: יִמְלִיךְ (Imperf.) is shortened to יַמְלִיךְ (Jussive); יִגְדִּיל to יַגְדֵּל, and *that the Waw Consecutive takes the shortened form of the Imperfect* when there is one (p. 92, Note (e)), so that, e.g., ‘and he made great’ is וַיַּגְדֵּל (and not וַיִּגְדִּיל): ‘and he made to reign’ is וַיַּמְלִיךְ (and not וַיִּמְלִיךְ).

N.B.: There is usually no shortening for the 1st sing.: it is simply וְאַמְלִיךְ—this is important.

(c) It was pointed out on p. 77 that *negative commands of immediate application are expressed by אַל with the shortened form*

of the *Imperfect*, where one exists, so that 'make not to reign—now—' is **אַל תִּמְלֹךְ** (while the permanent prohibition 'make not to reign—never—' is **לֹא תִמְלִיךְ**).

(d) As in the case of other derived forms there are some verbs which are found in Hiphil<sup>2</sup> but not in Qal &c.: the verb 'to destroy' is **הִשְׁמִיד**.

## 56. HOPHAL

## PERFECT

he was made great	<b>הִגְדַּל</b>	he was made to reign	<b>הִמְלִיךְ</b>
	(hogdal)		(homlak)
she	„ <b>הִגְדִּלָּהּ</b>	she	„ <b>הִמְלִיכָהּ</b>
thou (m.) wast	„ <b>הִגְדַּלְתָּ</b>	thou (m.) wast	„ <b>הִמְלִיכְתָּ</b>
&c.		&c.	
they (c.) were	„ <b>הִגְדִּילוּ</b>	they (c.) were	„ <b>הִמְלִיכוּ</b>
&c.		&c.	

## IMPERFECT

he will be made great	<b>יִגְדַּל</b>	he will be made to reign	<b>יִמְלֹךְ</b>
	(yogdal)		(yomlak)
she	„ <b>תִּגְדֹּל</b>	she	„ <b>תִּמְלֹךְ</b>
&c.		&c.	
they (m.)	„ <b>יִגְדְּלוּ</b>	they (m.)	„ <b>יִמְלֹכוּ</b>
they (f.)	„ <b>תִּגְדְּלֶנָּה</b>	they (f.)	„ <b>תִּמְלֹכֶנָּה</b>
&c.		&c.	

## IMPERATIVE

## PARTICIPLE

being made great (m. sg.)	<b>מִגְדֹּל</b> <sup>a</sup>	being made to reign (m. sg.)	<b>מִמְלֹךְ</b> <sup>a</sup>
&c.		&c.	

## INFINITIVE

<b>הִגְדֹּל</b> (abs.)		<b>הִמְלֹךְ</b> (abs.)
------------------------	--	------------------------

<sup>a</sup> Often with 'u' under the מ—**מִגְדֹּל**, **מִמְלֹךְ**

## EXERCISE 21

Shechem	שָׁכֵם	to gather together (transitive)	קהל	in Hiphil	הִקְהִיל
assembly, gathering	קָהָל	„	(intransitive <sup>a</sup> )	„ in Niphal	נִקְהַל
firstborn	בְּכוֹר	to hide (transitive)	סתר	in Hiphil	הִסְתִּיר
enemy	אֹיֵב	„ oneself	„	in Niphal	נִסְתַּר
perfect	שָׁלֵם	שחַת			הִשְׁחִית
Saul	שָׂאוּל	to destroy	שָׁמַד	in Hiphil	הִשְׁמִיד

(1) בַּיּוֹם הַהוּא הִמְלִיךְ דָּוִד אֶת־שְׁלֹמֹה בְּנוֹ עַל־יִשְׂרָאֵל (2) בָּאוּ  
 כָּל־אֲנָשֵׁי־יִשְׂרָאֵל שָׂכְמָה לְהִמְלִיךְ אֶת־שָׂאוּל עָלֵיהֶם, כִּי בֹ  
 בָחַר יְהוָה לְמֶלֶךְ, וַיִּמְלֹךְ אֹתוֹ שָׁם שְׁמוּאֵל הַנָּבִיא: וַיְדַבֵּר  
 שְׁמוּאֵל בְּאַזְנוֹי־הָעָם לֵאמֹר הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם כָּל־אֲשֶׁר  
 אָמַרְתֶּם וְאִמְלִיךְ עָלֵיכֶם מֶלֶךְ, וְהִנֵּה מְלָכְכֶם לִפְנֵיכֶם: וְהָיָה אִם  
 שָׁמֹר יִשְׁמַר אֶת־מִצְוֹת־יְהוָה וַעֲשֶׂה כְּכֹל הַכְּתוּב בְּסֵפֶר־תּוֹרַת־  
 מֹשֶׁה וְהָיָה לָבֹו שָׁלֵם עִם יְהוָה אֱלֹהָיו, הִנֵּה יְהוָה אֱלֹהֵיכֶם יְהִי  
 אִתְּכֶם וְהוּא יִלְחֶם לָכֶם וְנָתַן לָכֶם יְשׁוּעָה מִכָּל־אֹיְבֵיכֶם, וְנָתַן  
 אֶת־יִרְאַתְכֶם עַל־כָּל־גּוֹיֵי הָאָרֶץ (3) וַדַּבֵּר אֶל־פְּרָעֹה וְאָמַרְתָּ  
 אֵלָיו, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, הִנֵּנִי שֹׁלֵחַ אֶת־מַלְאָכִי  
 בְּתוֹכְכֶם וְהָרַג אֶת־כָּל־בְּכוֹרֵי מִצְרָיִם, מִבְּכוֹר־פְּרָעֹה הַיֹּשֵׁב  
 עַל־כִּסְאוֹ וְעַד בְּכוֹר־הָעֶבֶד, וְהַבְדַּלְתִּי בַיּוֹם הַהוּא בֵּין יִשְׂרָאֵל  
 וּבֵין מִצְרָיִם וַיַּדְעָתָ כִּי אֲנִי יְהוָה (4) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה  
 לֵאמֹר הִקְהֵל אֶת־רָאשֵׁי־הָעָם וְאֶת־שֹׁפְטָיו וְדַבַּרְתָּ אֲלֵיהֶם  
 לֵאמֹר הִבְדַּלְנוּ מִתּוֹךְ הַקָּהָל הַקָּשָׁע הַזֶּה, כִּי יְהוָה מִשְׁחִית אֶת־  
 הַמָּקוֹם הַזֶּה וַיִּירְדּוּ שְׂאֵלָה, הֲמָה וּנְשֵׁיהֶם וּבְנֵיהֶם וּבָנוֹתֵיהֶם וְצֹאנָם  
 וְכָל־אֲשֶׁר לָהֶם (5) הִסְתִּירָהּ הָאִשָּׁה אֶת־מְרִגְלֵי־יִשְׂרָאֵל אֹתָהּ  
 בְּבֵיתָ, וַיִּבְקְשׁוּ אֹתָם וְקָנִי־הָעִיר וְלֹא מָצְאוּ אֹתָם (6) בַּיּוֹם הַהוּא

<sup>a</sup> Or 'to be gathered together'; 'to gather together' (intransitive, used as a plural or collective only. <sup>b</sup> 'According to all . . .'. <sup>c</sup> 'Fear of you'.

אֶסְתִּיר אֶת-פָּנַי מֵהֶם, וְכָאוּ עָלֵיהֶם אִיְבֵיהֶם וְהִשְׁחִיתוּ אֶת-  
 עָרֵיהֶם וְלָקְחוּ אֶת-כָּל-הַזָּהָב הַנִּמְצָא בְּבֵית-יְהוָה וְשָׂרְפוּ אֶת-  
 הַבַּיִת הַקָּדוֹשׁ (7) רָאָה אֱלֹהִים כִּי הִשְׁחִית כָּל-בָּשָׂר אֶת-דִּרְכּוֹ  
 עַל-הָאָרֶץ (8) אָמְרוּ אֲלֵיהֶם הַמַּלְאָכִים, הַמְּלִטוּ-נָא הָהָרָה כִּי  
 אֲנַחְנוּ מִשְׁחִיתִים אֶת-הָעִיר (9) לָמָּה הִסְתַּרְתָּ אֶת-פָּנֶיךָ מִמֶּנִּי,  
 הֲלֹא אֲנִי עֹבְדְךָ (10) מִן הַשָּׁמַיִם הִשְׁמַעְתָּ אֶת-קוֹלְךָ וַתְּדַבֵּר  
 אֵלַינוּ מִתּוֹךְ הָאֵשׁ (11) רָאָה אֱלֹהִים אֶת-הָאוֹר אֲשֶׁר עָשָׂה וְהִנֵּה  
 טוֹב<sup>a</sup> מְאֹד, וַיַּבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ (12) בְּנֵי בְכוּרֵי אֶתָּה  
 יִשְׂרָאֵל אֲשֶׁר בָּחַרְתִּי מִכָּל-הַגּוֹיִם לְהַבְדִּיל אֶתְכֶם לִי לְגוֹי קָדוֹשׁ

(1) Mine enemies have come upon me and they have sought my death; destroy them, Lord, for they have done evil to me. (2) Moses stood upon the mountain and he hid his face (from) before the glory of the Lord. (3) In that day Solomon was made to reign over Israel and all the people called before him, 'May the name of the king Solomon be great (Imperf.)<sup>b</sup> in all the world as the name of his father David.' (4) Hide not Thy face from me, my God, and destroy me not. (5) All the children of Israel gathered together against (עַל) Moses and against Aaron and they spoke unto them saying, 'Is not all the congregation holy unto the Lord and in the midst of them<sup>c</sup> is His glory?' (6) Behold I have made thy name great and I destroyed thine enemies from (upon) the face of the earth and thou hast not distinguished between Me and between the gods of the nations. (7) The prophet went forth from the city and he gathered unto him all the priests who (were) keeping<sup>d</sup> the service of the Lord and he spoke unto them according to ('as') all that the Lord (had) commanded him. (8) Ye shall not destroy the trees which give fruit when you (will) fight against the inhabitants of Canaan. (9) Because thy heart was perfect with Me as the heart of David My servant, this thing shall not be in thy days. (10) Thus shalt

<sup>a</sup> The English subordinate clause requires the addition 'was'.

<sup>b</sup> With Jussive effect. See p. 88 (c).

<sup>c</sup> i.e. 'in their midst'. תָּוֹךְ, with suffix, becomes תּוֹכִי, &c.

<sup>d</sup> 'The (ones) keeping'—see p. 66.

thou speak unto Pharaoh the king of Egypt, 'Behold I am going forth in thy land and I shall slay all the firstborn, from the first-born of man until the firstborn of the sheep.' (11) I indeed know that thou art mine enemy and that thou hast spoken evil against me before the king. (12) If I shall hide (myself) in the mountains behold there Thou art and (if) I go down (waw consec. with Perf.) to Sheol<sup>a</sup> even there thou wilt pursue me. (13) Ye shall not distinguish between a man and between his servant in (the) judgement and ye shall not honour the face of an old man. (14) Rachel took the gods of her father and she hid them with her, and Laban sought them and he found them not.

### 57. HITHPAEL

From the Qal (e.g. **גָּדַל** 'to be great') is derived the reflexive Hithpael (**הִתְגַּדַּל**<sup>b</sup> 'to make oneself great') *with a Dagheš Forte Characteristic in the second root-letter*, as below :

#### PERFECT

he (hath) made himself great	<b>הִתְגַּדַּל</b>	he (hath) made himself holy	<b>הִתְקַדַּשׁ</b>
he (hath) magnified himself		he (hath) sanctified himself	
she „ „ herself	<b>הִתְגַּדַּלָּה</b>	she „ „ herself	<b>הִתְקַדַּשָּׁה</b>
thou (m.) hast magnified thyself	<b>הִתְגַּדַּלְתָּ</b>	thou (m.) hast sanctified thyself	<b>הִתְקַדַּשְׁתָּ</b>
thou (f.) „ thyself	<b>הִתְגַּדַּלְתְּ</b>	thou (f.) „ thyself	<b>הִתְקַדַּשְׁתְּ</b>
I (c.) have magnified myself	<b>הִתְגַּדַּלְתִּי</b>	I (c.) have sanctified myself	<b>הִתְקַדַּשְׁתִּי</b>
they (c.) have magnified themselves	<b>הִתְגַּדַּלּוּ</b>	they (c.) have sanctified themselves	<b>הִתְקַדַּשּׁוּ</b>
ye (m.) have magnified yourselves	<b>הִתְגַּדַּלְתֶּם</b>	ye (m.) have sanctified yourselves	<b>הִתְקַדַּשְׁתֶּם</b>
ye (f.) have magnified yourselves	<b>הִתְגַּדַּלְתֶּן</b>	ye (f.) have sanctified yourselves	<b>הִתְקַדַּשְׁתֶּן</b>
we (c.) have magnified ourselves	<b>הִתְגַּדַּלְנוּ</b>	we (c.) have sanctified ourselves	<b>הִתְקַדַּשְׁנוּ</b>

<sup>a</sup> Old acc. case-ending.

<sup>b</sup> The Dagheš in the **ג** is, of course, lene.

## IMPERFECT

he will magnify himself	יִתְגַּדֵּל	he will sanctify himself	יִתְקַדֵּשׁ
she „ herself	תִּתְגַּדֵּל	she „ herself	תִּתְקַדֵּשׁ
thou (m.) wilt magnify thyself	תִּתְגַּדֵּל	thou (m.) wilt sanctify thyself	תִּתְקַדֵּשׁ
thou (f.) wilt magnify thyself	תִּתְגַּדֵּלִי	thou (f.) wilt sanctify thyself	תִּתְקַדֵּשִׁי
I (c.) shall magnify myself	אֶתְגַּדֵּל	I (c.) shall sanctify myself	אֶתְקַדֵּשׁ
they (m.) will magnify themselves	יִתְגַּדְּלוּ	they (m.) will sanctify themselves	יִתְקַדְּשׁוּ
they (f.) will magnify themselves	תִּתְגַּדְּלֶנָּה	they (f.) will sanctify themselves	תִּתְקַדְּשֶׁנָּה
ye (m.) will magnify yourselves	תִּתְגַּדְּלוּ	ye (m.) will sanctify yourselves	תִּתְקַדְּשׁוּ
ye (f.) will magnify yourselves	תִּתְגַּדְּלֶנָּה	ye (f.) will sanctify yourselves	תִּתְקַדְּשֶׁנָּה
we (c.) shall magnify ourselves	נִתְגַּדֵּל	we (c.) shall sanctify ourselves	נִתְקַדֵּשׁ

## COHORTATIVE

let me magnify myself	אֶתְגַּדֵּלְהָ	let me sanctify myself	אֶתְקַדֵּשְׁהָ
let us „ ourselves	נִתְגַּדֵּלְהָ	let us „ ourselves	נִתְקַדֵּשְׁהָ

## IMPERATIVE

magnify thyself (m.)	הִתְגַּדֵּל	sanctify thyself (m.)	הִתְקַדֵּשׁ
„ „ (f.)	הִתְגַּדֵּלִי	„ „ (f.)	הִתְקַדֵּשִׁי
„ yourselves (m.)	הִתְגַּדְּלוּ	„ yourselves (m.)	הִתְקַדְּשׁוּ
„ „ (f.)	הִתְגַּדְּלֶנָּה	„ „ (f.)	הִתְקַדְּשֶׁנָּה

## PARTICIPLE

magnifying himself	מִתְגַּדֵּל	sanctifying himself	מִתְקַדֵּשׁ
„ herself	מִתְגַּדֵּלָהּ, מִתְגַּדֵּלָת	„ herself	מִתְקַדֵּשָׁהּ, מִתְקַדֵּשָׁת
„ themselves (m.)	מִתְגַּדֵּלִים	„ themselves (m.)	מִתְקַדֵּשִׁים
„ „ (f.)	מִתְגַּדֵּלוֹת	„ „ (f.)	מִתְקַדֵּשׁוֹת

## INFINITIVES

הִתְגַּדֵּל		הִתְקַדֵּשׁ
-------------	--	-------------

(a) The Hithpael is formed by prefixing הָתְ to the root of the verb.

(b) The Imperfect יִתְקַדֵּשׁ is a contraction of יִהְיֶה תְּקַדֵּשׁ (as in the Hiphil, p. 114. (a)) but in the Imperative the ה remains.

(c) The Participle has מֶתְ prefixed to the root.

(d) The context determines whether

הִתְקַדֵּשׁ is 3rd m. sg. Perf., Imperat., or Infin.

הִתְקַדְּשׁוּ is 3rd m. pl. Perf. or Imperat.

תִּתְקַדֵּשׁ is the 3rd f. sg. or 2nd m. sg. Imperf.

NOTE: When a verb beginning with an s-sound is put in the Hithpael, e.g. שָׁמַר, the resulting form (הִתְשַׁמֵּר) becomes הִשְׁתַּמֵּר, i.e. the first root-letter ש and the ת of the prefixed syllable הָתְ are transposed. Similarly, the Hithpael of סָתַר is הִסְתַּתֵּר. The rule is: *When the first root-letter of a verb is a sibilant שס, in Hithpael it is transposed with the ת of the Prefix.*

This process is carried still further when the first root-letter is צ as in צָדַק ('to be just'), the Hithpael being הִצְטַדֵּק, i.e. not only does transposition take place, but the (sharp) ת becomes a dull ט. When the first root-letter of a verb is a dental (ד, ט, ת) the ת of the prefixed syllable הָתְ is often assimilated to it, as הִטְטַהֵר for הִתְטַהֵר ('to purify oneself'). The assimilation of the ת sometimes takes place even with other letters, as הִנְנַבָּא for הִתְנַבָּא; הִתְנַבְּכוּ for הִנְנַבְּכוּ.

NOTE TO EXERCISE 22. In order to make the succeeding exercises fuller we may here anticipate chap. 70 and introduce the familiar וַיֹּאמֶר ('and he said') and the other persons which follow from it. The verb אָמַר is said to be weak, since its first root-letter א is both a guttural and a quiescent letter, bringing about certain modifications in pointing. The Imperfect is יֹאמַר ('he will say') but with waw consecutive it is וַיֹּאמֶר ('and he said'). Following from this:

'and they (m.) said' is	וַיֹּאמְרוּ
'and thou (m.) hast said'	וַתֹּאמֶר
'and she said'	is וַתֹּאמֶר
'and ye (m.) have said' is	וַתֹּאמְרוּ
'and we (c.) said' is	וַנֹּאמֶר &c.



## EXERCISE 22

prayer	תַּפִּלָּה	to hide oneself חָבֵא in Hithpael	הִתְחַבֵּא
spirit, wind (f.)	רוּחַ <sup>a</sup>	to walk (to and fro) הֵלַךְ in Hithpael	הִתְהַלֵּךְ
„ (with suff.)	רוּחִי		
„ (pl.)	רוּחוֹת	to prophesy נָבֵא in Hithpael	הִתְנַבֵּא
		(also found in Niphal)	
opposite, against, before	נֹגֵד	to pray פָּלַל in Hithpael	הִתְפַּלֵּל
war	מִלְחָמָה	to lift up, bear, carry	נָשָׂא

(I) נָשָׂא יַעֲקֹב אֶת-עֵינָיו וְהָיָה עָשׂוּ בָּא וְאֲנָשִׁים אִתּוֹ, וַיִּתְפַּלֵּל יַעֲקֹב אֶל-יְהוָה לֵאמֹר יְהוָה אֱלֹהֵי-אַבְרָהָם וְאֱלֹהֵי-יִצְחָק אָבִי, אַתָּה אֲמַרְתָּ אֵלַי אֲנֹכִי אֲשָׁמַר אֵתְךָ מִכָּל-רָע: שָׁמְרָה-נָּא אֹתִי מִיַּד-אָחִי מִיַּד-עָשׂוּ כִּי בָּא עָלַי לְהַלְחֵם בִּי (2) בָּאוּ אֲנָשִׁים מֵאִי-בֵי-דָוִד וַיִּסְפְּרוּ לְשָׂאוֹל לֵאמֹר הֲלֹא דָוִד מִסְתַּתֵּר בְּעִיר-הַנְּבִיאִים: וַיֹּאמֶר שָׂאוֹל אֶל-עַבְדָּיו, רִדְפוּ אַחֲרָיו וְלֹא יִמָּלֵט מִיָּדִי: וַיְהִיו מִלְּאֲכֵי-שָׂאוֹל בְּדֶרֶךְ וְהָיָה קִנְיָן-נְבִיאִים עֹמְדִים וּמִתְנַבְּאִים נִגְדָם, וּשְׂמוּאֵל הַנְּבִיא בְּרֹאשָׁם, וַתְּהִי עַל-מִלְּאֲכֵי-שָׂאוֹל רוּחַ-אֱלֹהִים וַיִּתְנַבְּאוּ גַם הֵמָּה (3) וַיְהִי הַיּוֹם וַיִּתְנַשֵּׂא אֶחָד מֵעַבְדֵי-הַמֶּלֶךְ וַיֹּאמֶר בָּלְבוּ אֲנֹכִי אֶמְלֹךְ עַל-יִשְׂרָאֵל: וַיִּתְקַבְּצוּ אֵלָיו אֲנָשִׁים מִקְּרָאשֵׁי-הָעָם וַיִּמְלִיכוּ אֹתוֹ עֲלֵיהֶם וַיִּשְׁלְחוּ מִלְּאֲכִים לְכָל-עַרְי-יִשְׂרָאֵל לֵאמֹר מִי דָוִד וּמֵה-בֵיתוֹ כִּי יִמְלֹךְ בְּיִשְׂרָאֵל, הִנֵּה בְחֵרְנוּ בְּאִישׁ מִזֶּרַע-שָׂאוֹל לְמֶלֶךְ עָלֵינוּ (4) הִנֵּה יָמִים בָּאִים וְהָיוּ בָנֶיהָ בִּצְרָה וּבָאוּ אֶל-הַבַּיִת הַגָּדוֹל וְהִקְדֹּשׁ הִנֵּה וְהִתְפַּלְּלוּ אֵלָיָה בְּרוּחַ נְשֻׁבָּה וּבִלְבָב שָׁלֵם וּבָאָה תְּפִלָּתָם בְּאֲזִנֶּיהָ וְזָכְרָתָם אִתָּם וְלֹא תִסְתִּיר עוֹד אֶת-פָּנֶיהָ מֵהֶם (5) בַּיּוֹם הַהוּא, אָמַר יְהוָה, אֲשַׁפֵּן אֶת-רוּחִי עַל-כָּל-בָּשָׂר וְלֹא תִהְיֶה עוֹד מִלְחָמָה וְהָיָה שָׁלוֹם בְּכָל-הָעוֹלָם וְצִדִּיק יִמְשַׁל בְּלִב-הָאָדָם (6) לָמָּה יִתְהַלֵּל הַרְשָׁע לִנְגֹד עֵינֶיהָ, בַּיּוֹם-הַמְשֻׁפָּט לֹא יִמָּלֵט: וְאֲנִי

<sup>a</sup> See p. 19. 4.

אֶת־כָּל אֶל־יְהוָה הַשָּׁמַיִם אֶל־תִּפְלֵת־עַבְדּוֹ (7) וַיִּשְׁמְעוּ הָאָדָם  
וַאֲשֶׁתּוֹ אֶת־קוֹל־הָאֱלֹהִים מִתְּהִלָּךְ בֵּן לְרוּחַ־הַיּוֹם וַיִּתְחַבְּאוּ  
בְּתוֹךְ הָעֵצִים (8) אָמַר אֶמְרָתִי בְּלִבִּי, לֹא אֲדַבֵּר עוֹד אֶל־הָעַם  
הַזֶּה כִּי אֵין בָּהֶם יִרְאֵת־אֱלֹהִים וַיֹּאמֶר יְהוָה אֵלֵי הַתַּנְבִּיא עוֹד  
בְּשִׁמִּי לִפְנֵי הַיִּכְל־הַמֶּלֶךְ, הֲלֹא אֲנִכִּי שָׁלַחְתִּי אֹתְךָ (9) וַיֹּאמֶר  
מֹשֶׁה אֶל־בְּנֵי־יִשְׂרָאֵל הִתְקַדְּשׁוּ אַתֶּם וְנָשִׁיכֶם וּבְגֵיכֶם, כִּי יְהוָה  
אֵלֵהֶינוּ יֵרֵד עַל־הָהָר הַזֶּה וְנִתֵּן לָנוּ אֶת־תּוֹרָתוֹ (10) יֵצְאוּ בְנֵי־  
יִשְׂרָאֵל לְהִלָּחֵם בְּאִיבֵיהֶם וּתְכַבֵּד עָלֵיהֶם הַמִּלְחָמָה וַיַּצַּעְקוּ  
אֶל־יְהוָה אֱלֹהֵיהֶם

(1) In that day My spirit shall rule over the heart of man, said the Lord, and they shall walk (Hithp.) before Me in righteousness and in truth. (2) The Lord said unto me, 'Let me destroy this people and a great nation shall come forth from thee', and I prayed unto Him saying, 'Destroy them not, Lord, for they are Thy children.' (3) The spirit of God is in all the world and the glory of His name is in every place. (4) The children of Israel lifted up their eyes and behold a great sea (was) before them and they gathered together and they said, 'Behold the Egyptians (say 'Egypt') are pursuing (after) us and we shall not escape from their hand.' (5) This is the prayer which Solomon prayed unto the Lord, 'If it is good in the eyes of the Lord, then ('and') He shall give wisdom in the heart of His servant, in order that I may judge Thy people with a perfect heart.' (6) And God spoke unto Abraham and he said unto him, 'Go thou (to and fro<sup>a</sup>) in the land, for it is thine and thy seed's for ever.' (7) Saul saw the sons of the prophets prophesying in the city and the spirit of God was upon him and he prophesied, also he, with them. And the men who saw him said, 'Is Saul also among the prophets?' (8) I have walked before Thee with a perfect heart, for Thy law (was) before me in the day and in the night. (9) David saw that Saul (was) pursuing (after) him and that he (was) seeking his

<sup>a</sup> Hithpael.

death and he hid himself in the wilderness and no man knew his place. (10) Moses commanded Aaron his brother saying, 'Sanctify thyself, thou and thy sons with thee, before the Lord.' (11) And the heart of the king raised itself against the Lord and he said unto his servants, 'Go ye through (Hithp.) in the land and seek ye the prophets of the Lord and say ye unto them, 'Ye shall prophesy no more in the land, for thus hath the king commanded.' (12) Let me walk (Hithp.) in the light of Thy face, O Lord; pour out upon me the spirit of Thy wisdom.

### 58. VERBAL SUFFIXES (of the Perfect)

The verb may receive pronominal suffixes. Often, instead of the verb followed by the Personal Pronoun (object), as שָׁמַר אֹתוֹ 'he hath kept him', we find שָׁמְרוֹ—the verb with pronominal suffix. Below is given a table of the Qal Perfect with verbal suffixes attached:

<i>he (hath) kept</i> שָׁמַר		<i>she (hath) kept</i> שָׁמְרָה	
he (hath) kept me (c.)	שָׁמְרָנִי	she (hath) kept me (c.)	שָׁמְרָתִנִּי
„ thee (m.)	שָׁמְרָךְ	„ thee (m.)	שָׁמְרָתְךָ
„ thee (f.)	שָׁמְרָךְ	„ thee (f.)	שָׁמְרָתְךָ
„ him	שָׁמְרוֹ שָׁמְרָהוּ	„ him	שָׁמְרָתְהוּ שָׁמְרָתוֹ
„ her	שָׁמְרָהּ	„ her	שָׁמְרָתָהּ
„ us (c.)	שָׁמְרָנוּ	„ us (c.)	שָׁמְרָתֵנוּ
„ you (m.)	—	„ you (m.)	—
„ you (f.)	—	„ you (f.)	—
„ them (m.)	שָׁמְרָם	„ them (m.)	שָׁמְרָתָם
„ them (f.)	שָׁמְרָן	„ them (f.)	שָׁמְרָתָן

<i>thou (m.) hast kept</i> שְׁמַרְתָּ			<i>thou (f.) hast kept</i> שְׁמַרְתְּ		
<i>thou (m.) hast kept me (c.)</i> שְׁמַרְתָּנִי			<i>thou (f.) hast kept me (c.)</i> שְׁמַרְתִּינִי		
שְׁמַרְתָּו			שְׁמַרְתִּיהוּ		
„	him	שְׁמַרְתָּהוּ	„	him	שְׁמַרְתִּיהוּ
„	her	שְׁמַרְתָּהּ	„	her	שְׁמַרְתִּיהָ
„	us (c.)	שְׁמַרְתָּנוּ	„	us (c.)	שְׁמַרְתִּינוּ
„	them (m.)	שְׁמַרְתָּם	„	them (m.)	שְׁמַרְתִּים
„	them (f.)	שְׁמַרְתָּן	„	them (f.)	שְׁמַרְתִּין

<i>I (c.) (have) kept</i> שְׁמַרְתִּי			<i>they (c.) (have) kept</i> שְׁמָרוּ		
_____			<i>they (c.) (have) kept me (c.)</i> שְׁמָרוּנִי		
<i>I (c.) (have) kept thee (m.)</i> שְׁמַרְתִּיךָ			„	thee (m.)	שְׁמָרוּךָ
„	thee (f.)	שְׁמַרְתִּיךְ	„	thee (f.)	שְׁמָרוּךְ
שְׁמַרְתִּיהוּ			שְׁמָרוּהוּ		
„	him	שְׁמַרְתִּיו	„	him	שְׁמָרוּהוּ
שְׁמַרְתִּיהָ			שְׁמָרוּהָ		
„	her	שְׁמַרְתִּיהָ	„	her	שְׁמָרוּהָ
_____			„	us (c.)	שְׁמָרוּנוּ
„	you (m.)	שְׁמַרְתִּיכֶם	„	you (m.)	_____
„	you (f.)	שְׁמַרְתִּיכֶן	„	you (f.)	_____
„	them (m.)	שְׁמַרְתִּים	„	them (m.)	שְׁמָרוּם
„	them (f.)	שְׁמַרְתִּין	„	them (f.)	שְׁמָרוּן

<i>ye (m. and f.) (have) kept</i>			<i>we (c.) (have) kept</i>		
שְׁמַרְתֶּם, שְׁמַרְתֶּן			שְׁמָרְנוּ		
<i>ye (m. and f.) (have) kept me (c.)</i>			<i>we (c.) (have) kept thee (m.)</i>		
שְׁמַרְתָּנוּ			שְׁמָרְנוּךָ		
&c. as the 3rd pl.			&c. as the 3rd pl.		

## GENERAL NOTE:

(a) The suffixes attached to the verb are practically the same as those which are attached to the noun and preposition. The 1st sg. suffix **נִי** has already been met with the prepositions **כ** and **מִן** (**כְּמוֹנִי** and **מִמֶּנִּי**).

(b) When the verb receives a suffix the accent moves forward on to the new syllable and the Qameṣ in the first syllable is consequently reduced to shewa (p. 36), e.g. **שָׁמַר** but **שָׁמַרְתִּי**, **שָׁמַרְתָּ**, **שָׁמַרְתָּ**; **שָׁמַרְתִּי** but **שָׁמַרְתִּי**.

*3rd m. sg.* When the accent moves forward to the suffix, changes in pointing take place. In **שָׁמַר** the vowel under the **מ** is in a closed syllable and is short, but when the suffix is attached the **ר** no longer closes that syllable but opens the next one **רְנִי**, **רו**, so that the short vowel Pathah under the **מ** is now in an open unaccented syllable; it is therefore lengthened to Qameṣ (see p. 7. 2).

When the 1st sg. suffix **נִי** is attached, the 3rd radical takes a linking vowel (due to the natural mode of speech).

*3rd f. sg.* The 3rd f. sg. Perfect Qal **שָׁמְרָה** was originally **שָׁמְרַת** (just as the f. sg. noun termination **הָ** was originally **תָּ**—p. 61, Note 1). It was shown (pp. 60 ff., 82 ff.) that original forms often survive with the suffixes, so that when the 3rd f. sg. Perf. takes suffixes, the original **ת** remains: **שָׁמְרַתִּי**.

**שָׁמְרַתִּי** is a contraction from the alternative form **שָׁמְרַתְהוּ**, the latter having the older suffix, and similarly **שָׁמְרַתָּה** is contracted from **שָׁמְרַתְהָ**.

The 3rd pl. (m. and f.) suffixes have the short vowel (Pathah) since they are in closed unaccented syllables.

2nd m. sg. שָׁמַרְתָּ with suffix of the 1st sg. becomes שָׁמַרְתִּי—  
on the analogy of שָׁמַרְנִי.

2nd f. sg. שָׁמַרְתְּ was originally שָׁמַרְתִּי<sup>a</sup> from which the  
terminal י disappeared. With suffixes the original form, with  
Yodh, remains: שָׁמַרְתִּינִי.

2nd m. and f. pl. שָׁמַרְתֶּם was originally שָׁמַרְתוּם and  
שָׁמַרְתֶּן „ שָׁמַרְתוּן, so that

‘you (m.) (have) kept me (c.)’ would be שָׁמַרְתוּמִי and  
‘you (f.) „ „ שָׁמַרְתוּנִי, but  
in the masc. verb the medial מ disappeared (like the ׀ in  
the pl. constr.) and the ׀ likewise disappeared in the fem.  
verb, both producing שָׁמַרְתִּינִי, so that it is left to the con-  
text to determine whether the verb is masc. or fem.

NOTE: (c) The context determines whether שָׁמַרְתִּיהוּ is ‘I  
(have) kept him’ or ‘thou (f.) hast kept him’. Similarly  
with the 3rd f. sg. and the 3rd pl. suffixes.

(d) שָׁמַרְתִּינִי cannot be ‘I have kept me’ but must be ‘thou  
(f.) hast kept me’. שָׁמַרְתִּיךָ cannot be ‘thou (f.) hast kept  
thee’ but is ‘I (have) kept thee’ (since the first members  
of these pairs are reflexives and are expressed by Niphal or  
Hithpael).

It will be understood that normally *only the active verbs* can  
take suffixes; Niphal, Pual, Hophal, and Hithpael, being reflexives  
and passives, cannot govern an object and therefore do not take  
suffixes<sup>b</sup>; so now examples of Piel and Hiphil with suffixes will  
be given to complete the scheme:

<sup>a</sup> Occasionally preserved in the O.T. but in the impossible form שָׁמַרְתִּי  
(Kethibh altered to Qere).

<sup>b</sup> Except with Inf. Cons. which is considered a verbal noun ending in  
‘-ing’—הֵשָׁרְפוּ = ‘his being burnt’ (p. 133, Note).

PIEL : he (hath) sought בָּקַשׁ		HIPHIL : he (hath) made king הִמְלִיךְ	
he (hath) sought me (c.)	בָּקַשְׁתִּי	he (hath) made me (c.) king	הִמְלִיכָנִי
„ thee (m.)	בָּקַשְׁתָּךְ	„ thee (m.) king	הִמְלִיכָךְ
„ him	בָּקַשְׁתּוֹ &c.	„ him king	הִמְלִיכּוֹ &c.
she „ me	בָּקַשְׁתָּנִי	she „ me king	הִמְלִיכְתָּנִי
thou (m.) hast „ me	בָּקַשְׁתָּנִי	thou (m.) hast „ me king	הִמְלִיכְתָּנִי
I (c.) (have) „ thee (m.)	בָּקַשְׁתִּיךְ	I (c.) (have) „ thee (m.) king	הִמְלִיכְתִּיךְ
they (c.) „ me	בָּקַשְׁתֶּם	they (c.) „ me king	הִמְלִיכְתֶּם
ye (m. and f.) „ me	בָּקַשְׁתֶּם	ye (m. and f.) „ me king	הִמְלִיכְתֶּם
we (c.) „ thee (m.)	בָּקַשְׁתָּךְ	we (c.) „ thee (m.) king	הִמְלִיכְתָּךְ

EXERCISE 23

soul, life (f.)	נַפְשׁ <sup>a</sup>	to pass over, transgress	עָבַר
to sell	מָכַר	to fear, be afraid	יָרָא (stative)
to steal	גָּנַב	to be afraid of	מִפְּנֵי or מִן
to leave, forsake	עָזַב	to fear (reverence)	יָרָא אֶת

(1) מֵרֹאשׁ-הָהָר רָאָה מֹשֶׁה אֶת-אֶרֶץ-כְּנָעַן וְשָׁמָּה לֹא בָּא, כִּי עָבַר אֶת-מִצְוֹת-יְהוָה וְלֹא קִדְּשׁוֹ לְעֵינֵי-עֲדַת בְּנֵי-יִשְׂרָאֵל

<sup>a</sup> Segholate : with suff. נַפְשִׁי.

- (2) מְכַרְתָּנוּ בְּיַד-אֲבִינֵנוּ וְכָל-הַיּוֹם שְׁאָלוּנוּ אֵיזָה אֱלֹהֵיכֶם
- (3) שָׁמְעוּ-נָא אֶת-דְּבָרִי, רְשָׁעִי-יִשְׂרָאֵל, יְהוּה לְקַחֲנִי מֵאַחֲרֵי-  
הַצֵּאן וַיֹּאמֶר אֵלִי, בֶּן-אָדָם הִנָּבֵא עַל-עַמִּי רָעָה, כִּי עָזְבוּ אֶת-  
תּוֹרָתִי וְאֶת-הָרַע בָּעֵינֵי עָשׂוּ: וְהָיָה בַּיּוֹם-הַמִּשְׁפָּט וְצָעֲקוּ אֵלַי  
לֵאמֹר עֲזַבְתָּנוּ יְהוּה וְלַעֲבָדִים נִמְכָּרְנוּ, כִּי עָזַבְנוּ אֶת-בְּרִיתְךָ<sup>d</sup>
- (4) וַיְהִי בַלִּילָה הַהוּא, וַעֲבָדֵי שָׂאוֹל שֹׁכְבִים עַל-הָאֲדָמָה, וַיְהִי  
שָׂאוֹל וְדוֹד לְבָדָם, וַיֹּאמֶר אֵלָיו דָּוִד, אַתָּה יָדַעְתָּ כִּי נִתְּנָה יְהוּה  
בְּיָדִי וְלֹא הִרְגָתִיךָ, כִּי אֶת-יְהוּה אָנֹכִי יָרָא, יִשְׁפֹּט יְהוּה בֵּינִי  
וּבֵינֶיךָ<sup>e</sup> (5) אַתָּה בְּחִרְתָּנוּ מִכָּל-הָעַמִּים וּבִמְצוֹתֶיךָ קִדַּשְׁתָּנוּ  
(6) שְׁבַחְוָה כָּל-הַגּוֹיִם וְלִשְׁמָךְ נִתְּנוּ כְבוֹד (7) רַדְפּוּנִי רְשָׁעִים  
מִבְּקָשֵׁי-נַפְשִׁי, וְאַתָּה הִסְתַּרְתָּנִי מֵהֶם (8) שָׁמַע יוֹסֵף אֶת-הַחֲלוֹם  
אֲשֶׁר חָלַם לַעֲבֹד-פַּרְעֹה וַיִּסְפֹּר לוֹ אֶת-דְּבַר-הַחֲלוֹם וַיֹּאמֶר  
אֵלָיו בְּעוֹד יוֹמִים וְעָמַדְתָּ עַל-מְקוֹמִי לְפָנַי-פַּרְעֹה, וְזָכַרְתָּנִי  
לְפָנָיו, כִּי גָזַב גָּזְבוֹנִי מִבֵּית-אָבִי וְלַעֲבֹד מְכָרוּנִי מִצְרִימָה  
(9) וַיַּדְבֵּר מֹשֶׁה אֶל-אַהֲרֹן לֵאמֹר הִקְהֵל אֶת-הָעָם נָגִיד הָהָר  
וְקִדַּשְׁתָּם שָׁם לְפָנַי יְהוּה (10) הִגִּב אִישׁ וּמָכְרוּ מִשְׁפַּט-מָוֶת לוֹ  
(11) פִּזְרָתָנוּ בַּגּוֹיִם וְגַם שָׁם לֹא עֲזַבְתָּנוּ (12) וְהָיָה בַּיּוֹם הַהוּא  
וְזָכַרְתִּי אֶת-עַמִּי בְּאֶרֶץ-אֲבִיהֶם וְקִבַּצְתִּים אֵלַי מִשָּׁם (13) וַיֹּאמֶר  
יַעֲקֹב אֶל-לָבָן, יָדוּעַ יָדַעְתָּ אֶת-עֲבוֹדָתִי אֲשֶׁר עָבַדְתִּיךָ וְאַשְׁמַר  
אֶת-צֹאנְךָ כָּל-הַיָּמִים הָאֵלֶּה, וְלָמָּה רָדַפְתָּ אַחֲרַי לֹא גִבַּתִּי  
אֶת-אֱלֹהֶיךָ וְאֵין אִתִּי מִכָּל אֲשֶׁר לָךְ: וְלֹא יָדַע יַעֲקֹב כִּי גִבַּתָם  
רָחֵל אֲשֶׁתּוֹ (14) יָדַעְתִּיךָ בְּמִצְרַיִם בֵּת-יִשְׂרָאֵל וּבְמִדְבָּר לֹא  
עֲזַבְתִּיךָ (15) אַתָּה הִבַּדְתָּם מִכָּל גּוֹיֵי-הָאֶרֶץ וְהִמָּה לֹא כִבְדוּךָ

<sup>a</sup> Const. pl. of רָשָׁע.

<sup>b</sup> This verb is used both in Niphal and Hithpael. See previous vocabulary.

<sup>c</sup> Composite shewa under guttural instead of simple shewa vocal.

<sup>d</sup> Pausal.

<sup>e</sup> Pausal for לָךְ.



(16) הִנֵּה הַמֶּלֶכְתִּיךָ עַל-יִשְׂרָאֵל וְאַשְׁמִיד אֶת-אֹיְבֶיךָ מִפְּנֶיךָ

(17) הִנֵּה אֲנֹכִי אֵתְךָ וְשִׁמְרֹתֶיךָ בְּדֶרֶךְ וְעִבְרָתְךָ בְּשָׁלוֹם בְּאֶרֶץ

וַיֵּרְאוּ מִמֶּךָ יִשְׂרָאֵל

*Use verbal suffixes wherever possible.*

(1) Thou hast remembered me, Lord, in the day of my distress and Thou hast not forsaken me in the hands<sup>a</sup> of mine enemies. (2) Those who seek (say 'the seekers of'—const. pl. of participle) my life have pursued me and *Thou* (pronoun) hast scattered them before me like (the) sheep in the wilderness which have no shepherd. (3) This day I have sanctified thee for a priest to the Lord and thou shalt serve in the temple of the Lord, thou and thy sons after thee all the days. (4) Our enemies have destroyed us and they have burned Thy holy city. (5) And Moses prayed unto the Lord, saying, 'Why hast thou sent me unto Pharaoh? For behold the children of Israel are crying unto me, saying, "The Lord will judge thee, for Pharaoh hath hardened his heart against us and our service hath become heavy upon us unto death" (say 'until the death').' (6) The man who ruleth over the land asked us and he said unto us, 'Where is the lad? Why hath he not come down with you to Egypt?' (7) And the Lord said, 'Shall I hide from My servant Abraham the judgement of this wicked city? For I know him and his heart is perfect with Me.' (8) I have sold them in(to) the hand of the king of Canaan, for they have transgressed My covenant and they honoured Me not in the eyes of the nations. (9) Praise thou, my soul, thy God; recount His glory in all the world. (10) Behold I am taking all the prophets who are found in this city and I shall hide them in the mountains, for I know that the king seeketh their life, and I fear the Lord. (11) Why hast thou said, house of Israel, the Lord hath forsaken thee? Hast not *thou* (pronoun) forsaken Him? (12) The messenger spoke unto the prophet and he said unto him, 'The king hath sent me unto thee saying, "Pray thou for us unto the Lord"'; and the prophet said 'I will pray'.

<sup>a</sup> The sg. 'hand' means 'power'.

## 59. VERBAL SUFFIXES (of the Imperfect)

QAL: <i>he will keep</i> יִשְׁמֹר		<i>they (m.) will keep</i> יִשְׁמְרוּ	
he will keep me (c.)	יִשְׁמְרֵנִי	they (m.) will keep me (c.)	יִשְׁמְרֵנוּ
	יִשְׁמְרֵנִי		יִשְׁמְרֵנוּ
„ thee (m.)	יִשְׁמְרֶךָ <sup>a</sup>	„ thee (m.)	יִשְׁמְרֶךָ
	יִשְׁמְרֶךָ		יִשְׁמְרֶךָ
„ thee (f.)	יִשְׁמְרֶךָ	„ thee (f.)	יִשְׁמְרֶךָ
	יִשְׁמְרֶךָ		יִשְׁמְרֶךָ
„ him	יִשְׁמְרֵהוּ	„ him	יִשְׁמְרֵהוּ
	יִשְׁמְרֵהוּ		יִשְׁמְרֵהוּ
„ her	יִשְׁמְרֶיהָ	„ her	יִשְׁמְרֶיהָ
	יִשְׁמְרֶיהָ		יִשְׁמְרֶיהָ
„ us (c.)	יִשְׁמְרֵנוּ	„ us (c.)	יִשְׁמְרֵנוּ
	יִשְׁמְרֵנוּ		יִשְׁמְרֵנוּ
„ you (m.)	יִשְׁמְרְכֶם <sup>a</sup>	„ you (m.)	יִשְׁמְרְכֶם
	יִשְׁמְרְכֶם		יִשְׁמְרְכֶם
„ you (f.)	יִשְׁמְרְכֶן <sup>a</sup>	„ you (f.)	יִשְׁמְרְכֶן
	יִשְׁמְרְכֶן		יִשְׁמְרְכֶן
„ them (m.)	יִשְׁמְרוּ	„ them (m.)	יִשְׁמְרוּ
	יִשְׁמְרוּ		יִשְׁמְרוּ
„ them (f.)	יִשְׁמְרֶנָּה	„ them (f.)	יִשְׁמְרֶנָּה
	יִשְׁמְרֶנָּה		יִשְׁמְרֶנָּה

Similarly יִשְׁמֹר with suffixes is  
יִשְׁמְרֵנִי, יִשְׁמְרֶךָ<sup>a</sup>, יִשְׁמְרֵהוּ &c.

יִשְׁמֹר with suffixes is  
יִשְׁמְרֵנִי, יִשְׁמְרֶךָ<sup>a</sup>, יִשְׁמְרֵהוּ &c.

יִשְׁמֹר becomes יִשְׁמְרֵנִי<sup>a</sup> &c.

Likewise יִשְׁמְרוּ with suffixes is  
יִשְׁמְרֵנוּ, יִשְׁמְרֶךָ, יִשְׁמְרֵהוּ &c.

יִשְׁמְרֵנָּה with suffixes is  
the same as 2 m. pl. above.

NOTE: (a) The suffix with the sg. Imperf. has the *e* vowel:  
יִשְׁמְרֵנִי, יִשְׁמְרֶךָ (whereas the suffix with the sg. Perf. has *a*:  
יִשְׁמְרֵנִי, יִשְׁמְרֶךָ).

(b) The 2nd and the 3rd fem. pl. follow the יִשְׁמְרוּ type  
when the suffixes are attached.

(c) Since the change of persons in the Imperfect occurs at  
the beginning of the word, the suffixed forms remain con-  
stant at the end.

<sup>a</sup> The vowel under the *נ* is *o*—Qameṣ-Ḥaṭuḫ.

(d) The alternative forms of the sg. Imperf. with suffixes have (what is called) a NUN Demonstrative or Energetic assimilated before the suffix which has, therefore, Dagheš Forte; i.e.  $\text{יִשְׁמְרֶנָּה}$  for  $\text{יִשְׁמְרָנָה}$ . This alternative form is more frequent in Pause.

(Note: The unassimilated form is sometimes found in poetry.)

PIEL: <i>he will seek</i> $\text{יִבְקֹשׁ}$	HIPHIL: <i>he will make king</i> $\text{יִמְלִיךְ}$
he will seek me (c.) $\text{יִבְקֹשְׁנִי}^a$	he will make me (c.) king $\text{יִמְלִיכֵנִי}$
„ thee (m.) $\text{יִבְקֹשֶׁה}$	„ thee (m.) king $\text{יִמְלִיכֶה}$
„ him $\text{יִבְקֹשֶׂהוּ}$	„ him „ $\text{יִמְלִיכֶהוּ}$
they (m.) will seek me (c.) $\text{יִבְקֹשְׁנִי}$	they (m.) will make me (c.) king $\text{יִמְלִיכֵנִי}$

The rest of the table can be worked out from the preceding page.

#### THE IMPERATIVE WITH SUFFIXES

QAL: <i>keep thou (m.)</i> $\text{שְׁמֹר}$	PIEL: <i>seek thou (m.)</i> $\text{בִּקֹּשׁ}$	HIPHIL: <i>make thou (m.)</i> <i>king</i> $\text{הַמְלִךְ}$
Sing.:		
keep me (c.) $\text{שְׁמֹרְנִי}$	seek me (c.) $\text{בִּקֹּשְׁנִי}^a$	make me (c.) king $\text{הַמְלִיכֵנִי}$
„ him $\text{שְׁמֹרְהוּ}$	„ him $\text{בִּקֹּשֶׂהוּ}$	„ him „ $\text{הַמְלִיכֶהוּ}$
Plur.:		
„ me (c.) $\text{שְׁמֹרֵנוּ}$	„ me (c.) $\text{בִּקֹּשְׁנוּ}$	„ me (c.) „ $\text{הַמְלִיכֵנוּ}$
„ him $\text{שְׁמֹרוּהוּ}$	„ him $\text{בִּקֹּשׁוּהוּ}$	„ him „ $\text{הַמְלִיכוּהוּ}$

#### 60. THE INFINITIVE CONSTRUCT (with Suffixes)

my (c.) keeping $\text{שְׁמֹרִי}$	keeping me (c.) $\text{שְׁמֹרְנִי}$
thy (m.) keeping	$\left\{ \begin{array}{l} \text{שְׁמֹרְךָ} \\ \text{שְׁמֹרְךָ} \end{array} \right.$
keeping thee (m.)	
thy (f.) keeping, keeping thee (f.)	$\text{שְׁמֹרְךָ}$
his „ „ him	$\text{שְׁמֹרוֹ}$
her „ „ her	$\text{שְׁמֹרָהּ}$
our (c.) „ „ us (c.)	$\text{שְׁמֹרְנוּ}$

<sup>a</sup> Often without Dagheš in the vowelless ק. See pp. 17-18.

your (m.)	keeping,	keeping you (m.)	שְׁמַרְכֶם
your (f.)	„	„	you (f.) שְׁמַרְכֶן
their (m.)	„	„	them (m.) שְׁמַרְם
their (f.)	„	„	them (f.) שְׁמַרְנָן

N.B. The pointing of the Infinitives Construct of the derived forms when attaching suffixes is the same as that of their respective sg. masc. Imperatives when *they* attach suffixes.

This table shows that the Infinitive Construct is a kind of verbal noun ending in ‘-ing’.<sup>a</sup> The suffixes of the Infinitive Construct may denote either the subject or the object, except in the case of the 1st sg. and the 2nd masc. sg. which have special suffixes for the subject and the object (שְׁמַרְי and שְׁמַרְנִי, &c.).

The following construction is characteristic of Biblical style :

a. ‘and it came to pass when he remembered’<sup>a</sup> is rendered as

‘and it came to pass as his remembering’ וַיְהִי בְּזָכְרוֹ  
 „ in „ וַיְהִי בְּזָכְרוֹ or

‘and it came to pass when the king remembered’ is rendered

„ as the-remembering-of the king<sup>b</sup> וַיְהִי בְּזָכֶר הַמֶּלֶךְ

b. ‘and it shall come to pass when he shall remember’ is rendered

„ as his remembering וְהָיָה בְּזָכְרוֹ or  
 „ in „ וְהָיָה בְּזָכְרוֹ

‘and it shall come to pass when the king shall remember’ is

„ as the-remembering-of the king<sup>b</sup>  
 וְהָיָה בְּזָכֶר הַמֶּלֶךְ

The Infinitive Construct, with preposition and suffix, may occur together with the Perfect or the Imperfect, as a verbal noun. Before translating an English sentence with a subordinate clause, always convert the sentence into idiomatic Hebrew thought, as above.

<sup>a</sup> e.g. as in the phrase ‘seeing is believing’.

<sup>b</sup> i.e. ‘the king’s remembering’.

NOTE: The Infinitives Construct of the passives and the reflexives may also assume prefixed prepositions and pronominal suffixes, thus:

'and it came to pass when she was burned' is rendered as 'and it came to pass in her being-burned' וַיְהִי בְהִשָּׂרְפָה;  
'and it came to pass when the city was burned' is rendered as 'and it came to pass in the being-burned of the city' וַיְהִי בְהִשָּׂרָף הָעִיר.

## EXERCISE 24

Hebrew עָבַר

strong חָזַק

to trust בָּטַח

Egyptian מָצַר

to forget שָׁכַח

(1) וַיֹּאמֶר מֹשֶׁה אֶל-הָעֶבְרִי לָמָּה תִּרְדֹּף אֶת-אֲחִיךָ, וַיֹּאמֶר  
אֵלָיו הָעֶבְרִי מִי שָׁמַךְ לְרֹאשׁ וּלְשִׁפְט עָלֵינוּ, הֲאִמֵּר אַתָּה לְהִרְגֵנִי  
כְּאֲשֶׁר הִרְגַּת אֶת-הַמִּצְרִי: וַיֹּסֶפֶר הַדָּבָר בְּאָזְנוֹ-פָּרְעֹה וַיִּבְקֹשׁ  
לְהִרְגּוֹ: וַיְהִי כְשִׁמְעַ מֹשֶׁה אֶת-הַדָּבָר הַזֶּה וַיִּמָּלֵט לִנְפֹשׁוֹ  
הַמִּדְבָּרָה (2) וַיְהִי יַעֲקֹב זָקֵן מְאֹד וַיַּדְבֵּר אֶל-יוֹסֵף בְּנוֹ וַיֹּאמֶר  
אֵלָיו, הִנְנִי הֵלֵךְ בְּדֶרֶךְ כָּל-בָּשָׂר: אֵל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם  
(3) וְהָיָה כִּי יִשְׁאַלְךָ בְּנֶךְ לֵאמֹר מָה-הָעֲבוּדָה הַזֹּאת, וְאָמַרְתָּ  
אֵלָיו, בְּיוֹם הַזֶּה יֵצְאוּ אֲבוֹתֵינוּ מִמִּצְרַיִם מִבֵּית-עֶבְדִּים (4) וַיְהִי  
בְּעֶזְבָּם אֶת-הָעִיר וּתְגֹב רָחֵל אֶת-אֱלֹהֵי-אֲבִיהָ וַיִּרְדֹּף לָבֶן  
אֲחֵרֵיהֶם וַיִּבְקֹשׁ אֶת-אֱלֹהָיו וְלֹא מָצָאם (5) וַיֹּאמֶר שְׂאוּל אֶל-  
שְׂמוּאֵל, כִּבְדֹּנִי-נָא נֶגֶד זִקְנִי-עָמִי, וַיֹּאמֶר שְׂמוּאֵל אֲנֹכִי אֲכַבְּדְךָ  
כִּי רֹאשׁ-יִשְׂרָאֵל אַתָּה (6) וְזָכַרְנִי אֱלֹהֵי כִּי בָךְ בָּטַחְתִּי, אֵל-נָא  
תִּשְׁכַּחְנִי כִּי יִשׁוּעָתִי אַתָּה (7) לֹא שָׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה  
בַּדְּבָרוֹ אֲלֵיהֶם, כִּי הִכְבִּיד עֲלֵיהֶם פָּרְעֹה אֶת-הָעֲבוּדָה (8) וַדְּבַר  
אֲלֵיהֶם בְּשָׁמִי וְאָמַרְתָּ, כֹּה אָמַר יְהוָה, לֹא שָׁכַחְתִּים וְלֹא  
עֲזַבְתִּים: וּבְהִתְפַּלֵּל אֵלַי בְּרוּחַ נְשָׁבָרָה אֲנֹכִי אֲזַכְרֶם וּמֵאֲרָץ

<sup>a</sup> The Imperf., in this context, has a frequentative effect—'why dost thou pursue?' i.e. 'why dost thou keep on pursuing?'

<sup>b</sup> Hē interrogative.

אִיבִיָּהֶם אֶקְבָּצִים אֵלַי (9) שָׁמַע הַמֶּלֶךְ אֶת־דְּבָרֵי־הַנָּבִיא וַיִּכְתָּבֵם  
 בַּסֵּפֶר לְמַעַן לֹא יִשְׁכַּחוּ דְּבָרָיו (10) הָלָלוּ אֶת־יְהוָה כָּל־גּוֹיִם,  
 שִׁבְּחוּהוּ כָּל־יִשְׁבֵּי־הָאָרֶץ (11) וַיִּצְעֲקוּ בְּנֵי־יִשְׂרָאֵל וַיֹּאמְרוּ טוֹב  
 הָיָה לָנוּ בָּאָרֶץ מִצָּרִים בְּאֶכְלֵנוּ לֶחֶם וּבָשָׂר (12) וַיִּלְכְּדוּ אֶת־  
 הָעִיר וַיִּשְׂרָפוּהָ בָּאֵשׁ וַיִּמָּכְרוּ אֶת־יִשְׁבֵּיהָ לַעֲבָדִים (13) הֲלֹא  
 שָׁמַעְתָּ אֶת־דְּבָרֵי־הַרָשָׁע בְּאָמְרוֹ כָּל־הַיּוֹם אֵין אֱלֹהִים  
 (14) וַיִּלָּחֶם דָּוִד בְּאִיבָיו וַיִּפְּזֵרם וַיִּרְדֹּפֶם הַמִּדְבָּרָה וְלֹא נִמְלֹט  
 אֶחָד מֵהֶם (15) אֶת־הַצֶּדֶק וְאֶת־הָאֱמֶת תִּרְדֹּף, בִּקְשֵׁם בְּכָל־  
 לְבָבָךְ (16) יִבְקֹשׁוּנִי וְלֹא יִמָּצְאוּנִי כִּי אֵין בְּלִבָּם יִרְאֵת־יְהוָה

*Wherever possible attach the verbal suffixes.*

(1) Trust ye in the Lord with all your heart and serve ye Him in truth. (2) And it came to pass as he heard (inf. cons. and suff.) the words of the messenger that he cried (waw consec.) in a loud voice, 'Woe to us for we have been sold into the hand of our enemies'; and he prayed unto the Lord and he said, 'Lord, God of our fathers, remember us in the day of our distress.' (3) And it came to pass when they crossed (inf. constr.) the Jordan that they fought (waw consec.) against the city and they captured it. (4) And Solomon was a lad when his father David caused him to reign over Israel. (5) We have not forgotten Thee, Lord, and the words of Thy law are written upon the tablets of our heart. (6) Saul took his men with him and he pursued (after) them all the night and he found them not; and it came to pass in the morning and behold they (were) lying upon the ground in the midst of the trees. (7) This is the prayer which David prayed when he escaped (inf. const. and suff.) from the hand of Saul, 'Thou art righteous, Lord, for Thou hast kept me from the hand of those who seek ('seekers-of' const. pl. part.) my life and from the hand of the wicked king who sayeth all the day, "Let us pursue him until (the) death".' (8) Speak thou unto the king and thou shalt say unto him, 'Why hath thy heart lifted thee up and thou hast spoken these words against the Lord? Hast thou

indeed forgotten the commandment which thy father commanded thee before his death, saying: "Honour the Lord all the days of thy life"?' (9) The priest took the small son of the king and he hid him in the temple of the Lord, for they told (to) him saying: 'Behold the king is dead and they are seeking all the sons of his house to slay them.' (10) The sons of Jacob saw Joseph and they knew him not, for he was a lad when they sold him to Egypt. (11) I asked her saying: 'The daughter of whom art thou?' and it came to pass when I heard that she (was) thy daughter then (waw consec.) I spoke unto her these words.

## 61. THE RELATIVE PRONOUN

The Relative Pronoun is the indeclinable **אֲשֶׁר** ('who, which', &c.). Note in the following examples how the English relatives 'where', 'whither', &c. are expressed in Hebrew:

WHERE: 'The place where he dwelt' is expressed as

'The place *which* he dwelt *there*' **הַמָּקוֹם אֲשֶׁר יָשַׁב שָׁם**

WHENCE: 'The place whence he came' is expressed as

'The place *which* he came *thence*' **הַמָּקוֹם אֲשֶׁר בָּא מִשָּׁם**

WHITHER: 'The place whither he went' is expressed as

'The place *which*he went *thither*' **הַמָּקוֹם אֲשֶׁר הָלַךְ שָׁמָּה**

WHOSE: 'The man whose book I took' is expressed as

'The man *who* I took *his* book' **הָאִישׁ אֲשֶׁר לָקַחְתִּי אֶת-סֵפֶרוֹ**

TO WHOM: 'The man to whom I gave a book' is expressed as

'The man *who* I gave *to him* a book' **הָאִישׁ אֲשֶׁר נָתַתִּי<sup>a</sup> לוֹ סֵפֶר**

FROM WHOM: 'The man from whom I took a book' is expressed as

'The man *who* I took *from him* a book' **הָאִישׁ אֲשֶׁר לָקַחְתִּי מֵמֶנּוּ סֵפֶר**

LIKE WHOM: 'The man like whom he was' is expressed as

'The man *who* he was *like him*' **הָאִישׁ אֲשֶׁר הָיָה כְּמוֹהוּ**

The above English relatives should be resolved into their component elements before translating into Hebrew and, conversely, the Hebrew relative pronoun with the following element should be compounded into the corresponding English relative.

<sup>a</sup> Contracted from **נָתַתִּי**: pp. 148 ff.

## 62. DEGREES OF COMPARISON

Hebrew has no special forms for the Degrees of Comparison, but they are expressed thus:

'David is greater than Saul' דָּוִד גָּדוֹל מִשָּׂאֻל i.e. David is great from (in comparison with) Saul.

'David is the greatest of his brothers' is (a) דָּוִד הַגָּדוֹל מֵאַחָיו or בְּאַחָיו  
or (b) דָּוִד גָּדוֹל-אֶחָיו

i.e. David is (a) *the* great (one) *from* or *among* his brothers, or  
(b) *the* great-one-of his brothers.

The Comparative Degree is expressed by a מִן of Comparison following the adjective; i.e. attached to the word with which the noun is compared.<sup>a</sup>

The Superlative Degree is expressed in two ways:

(a) the adjective has the article and is followed by מִן or בַּ attached to the word with which the noun is compared, or

(b) the adjective is put in the construct state and is dependent upon the word with which the noun is compared.

## 63. SHORTAGE OF ADJECTIVES

Hebrew has a very limited number of adjectives, but the effect of limiting the application of a noun may be obtained by putting it in the construct state, when the following genitive limits the application of the noun in the same way as would a following adjective; e.g.

'a godly man' is אִישׁ-אֱלֹהִים i.e. a man-of God.

'a holy mountain' „ הַר-קֹדֶשׁ i.e. a mountain-of holiness.

'golden vessels' „ כְּלִי-זָהָב i.e. vessels-of gold.

'the holy mountain'<sup>a</sup> „ הַר-הַקֹּדֶשׁ } since the construct cannot take the  
'my holy mountain'<sup>b</sup> „ הַר-קֹדֶשׁ } article or suffix; it is the genitive which  
is made definite by the article or suffix.

'an eloquent man' אִישׁ-דְּבָרִים is expressed by circumlocution: man-of words.

<sup>a</sup> מִן implies 'separation', 'distinction', and so seems to have suggested 'comparison'.

<sup>a</sup> i.e. 'the mountain of holiness'.

<sup>b</sup> i.e. 'my mountain of holiness'. See Appendix 5, p. 253.



## 64. CHANGES IN POINTING DUE TO PAUSE

(a) It was shown on p. 21 that when a word is *in pause* the vowel in the tone-syllable is lengthened, as שָׁמַר becomes : שָׁמַר, שָׁמַר in pause.

Other changes in pointing due to pause are:

(b) In a Milra' word the accent is often pushed back to the penultimate syllable whose vowel, if short, is lengthened; e.g. אַתָּה ('thou') becomes : אַתָּה, אַתָּה in pause.

(c) A vocal shewa becomes the nearest short vowel, i.e. Seghol, and the accent is thrown back on to it; e.g. פֶּרִי ('fruit') becomes : פֶּרִי, פֶּרִי; יָדְךָ ('thy hand') becomes : יָדְךָ, יָדְךָ; שְׁמֶךָ ('thy name') comes from (a hypothetical) שְׁמֶךָ which in pause is : שְׁמֶךָ, שְׁמֶךָ.

(d) A composite shewa becomes the corresponding short vowel, is then lengthened and the accent is pushed back on to it; e.g. אֲנִי ('I') becomes : אֲנִי, אֲנִי in pause.

(e) Some Segholate nouns of the מִלֶּךָ type revert to the original form in pause, as חֶרֶב ('sword') originally חֶרֶב and then חֶרֶב becomes : חֶרֶב, חֶרֶב in pause.

(f) With regard to the verb, the vowel of the second syllable (e.g. in שָׁמַר; יִשְׁמַר, תִּשְׁמַר) which is lost when the accent moves forward on to an additional syllable (שָׁמְרוּ, שְׁמְרוּ; יִשְׁמְרוּ, תִּשְׁמְרוּ) reappears in pause, is lengthened if short, and the accent moves back on to it, as:

שָׁמְרוּ but : שָׁמְרוּ, שָׁמְרוּ; שְׁמְרוּ but : שְׁמְרוּ, שְׁמְרוּ;  
יִשְׁמְרוּ but : יִשְׁמְרוּ, יִשְׁמְרוּ; תִּשְׁמְרוּ but : תִּשְׁמְרוּ, תִּשְׁמְרוּ.

## EXERCISE 25

silver כֶּסֶף	to sin חָטָא
cattle, herd בָּקָר	to fall נָפַל
now עַתָּה	only רַק

(1) וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה, כִּי יִהְיוּ בְנֵי-יִשְׂרָאֵל בְּאֶרֶץ אֲשֶׁר

\* The sign , here is Silluq.

הָמָּה בָּאִים שָׁמָּה וַיֵּרְאוּ אֶת-הַעֲרִים הַגְּדֹלֹת וְהַחֲזָקֹת בְּרָאשֵׁי  
הַהָרִים וַיֵּרְאוּ מִפְּנֵי-יִשְׁבִּיהֶן, וַדְּבַרְתָּ אֲלֵיהֶם לֵאמֹר בִּטְחוּ בִיהוָה  
אֱלֹהֵיכֶם, כִּי מִלְּאֹכֹו יִלְחָם לָנוּ (2) אַתָּה הוּא אֱלֹהֵי-צִדְקִי  
הַשֹּׁמֵעַ אֶל-תַּפְלְתִּי בְקָרְאִי אֵלַיָּךְ (3) שְׁפִטִי-צִדְקָךְ יִהְיוּ לָכֶם  
בְּאֶרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה, כִּי צָדִיק אָנִי (4) שְׁפִטֶם אֱלֹהֵי כִי  
אֲנִי-דָמִים הֵמָּה וַיִּבְקְשׁוּ אֶת-נִפְשִׁי (5) וַיְהִי אַחֲרֵי הַדְּבָרִים  
הָאֵלֶּה וַיֹּאמֶר פֶּרְעֹה אֶל-יֹוסֵף, עֲתָה יֵדְעֹתִי כִי אִישׁ חָכָם אַתָּה  
אֲשֶׁר אֵין כָּמוֹךָ בְּכָל-הָאָרֶץ: וְהִנֵּה כָל-אֶרֶצִי בְיָדְךָ הִיא וְרַק  
בְּדַבַּר-הַכֶּסֶּא אֲגִדֹּל מִמֶּךָ (6) שְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-  
עֲשׂוֹ אָחִיו לֵאמֹר עִם-לָבָן אָחִי-אֲמָנוּ יִשְׁבְּתִי עַד-עֲתָה: וַיְהִי-לִי  
צָאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים, וְהִנֵּנִי הֹלֵךְ אֶרְצָה כְּנָעַן  
(7) מִבְּקִשֵׁי-יִהוּוָה אֲכָלוּ לֶחֶם וְעֹזְבֵי-דֶרֶכָיו לְעוֹלָם יִרְעָבוּ:  
(8) דְּבַר־יְחֻכְמָה טוֹבִים מִכֶּסֶף, וַיִּרְאֶת-אֱלֹהִים מֹזְהָב (9) וַיֹּאמֶר  
דָּוִד אֶל-שְׁמוּאֵל, הַטּוֹב אֲנֹכִי מֵאָחִי כִי בְחַרְתָּ בִּי, וּבֵית-אָבִי  
הוּא הַקָּטָן בְּיִשְׂרָאֵל (10) נָפַל יְהוֹשֻׁעַ עַל-פָּנָיו אֶרְצָה וַיִּתְפַּלֵּל  
אֶל-יְהוָה לֵאמֹר לָמָּה עֹזְבֹתָנוּ יְהוָה כִּי נָפְלוּ בְנֵיךָ לְפָנָי אִיבִיהֶם,  
וְאַתָּה אֲמַרְתָּ אֵלַי הִנֵּנִי בְּתוֹכְכֶם וְאַנֹכִי אֶלְחָם לָכֶם: וַיֹּאמֶר אֵלָיו  
יְהוָה לָמָּה אַתָּה נָפַל עַל-פָּנֶיךָ, חָטָא יִשְׂרָאֵל כִּי לָקְחוּ מִן-הַזָּהָב  
וּמִן-הַכֶּסֶף וַיִּסְתָּירוּ לָהֶם: וְעַתָּה יִמָּצְאוּ הָאֲנָשִׁים אֲשֶׁר עָבְרוּ  
אֶת-מִצְוֹתַי וְשִׁפְטֹתָ אֹתָם לְעֵינַי כָּל-עַד־יִשְׂרָאֵל (11) יִרְדּוּ  
אֱלֹהִים עַל הַר-קָדְשׁוֹ וַיִּדְבֹּר אֶל-עַמּוֹ כַּדְּבַר אָב אֶל-בָּנָיו  
(12) אֱלֹהִים יֹשֵׁב עַל כֶּסֶא-קָדְשׁוֹ וּמַלְאָכֵי-אֵשׁ עֹמְדִים לְפָנָיו  
בְּיִרְאָה (13) בָּאוּ יַעֲקֹב וּבֵיתוֹ אֶל-הַמָּקוֹם אֲשֶׁר נָלַח אֹתוֹ  
מִלְּאֹף-אֱלֹהִים שָׁם וַיִּשְׁכְּבוּ שָׁם בְּלִילָה הַהוּא (14) שְׁלַח אֱלֹהִים  
חֲשֹׁךְ גְּדוֹל בְּאֶרֶץ מִצְרָיִם אֲשֶׁר לְפָנָיו לֹא הָיָה כָמוֹהוּ, וּבַמָּקוֹם

<sup>a</sup> See pp. 84 (c) and 136. 63, footnote b.

<sup>b</sup> i.e. 'righteous judges'.

<sup>c</sup> Jussive force, 'let them be found'.

אֲשֶׁר יָשְׁבוּ בוֹ בְּנֵי-יִשְׂרָאֵל הָיָה אוֹר (15) טוֹב מוֹתֵי מַחֲיֵי כִי  
עֹזְבֹתָי בַּיּוֹם-צָרָה (16) בָּרָא אֱלֹהִים עֵץ-פָּרִי אֲשֶׁר זָרְעוּ בוֹ

(1) The children came to the place whence ('which—from there') they crossed the sea when Pharaoh pursued (after) them. (2) In the heavens and in the earth there is none greater than Thee. (3) And Joshua spoke unto the people and he said unto them, 'This is the city against which ("which—against her") we shall fight and the Lord will give it into our hand; and now, let the men who are afraid of the battle separate themselves from the midst of the people until we have captured (inf. const. and suff.) the city.' (4) The spies saw the house where they had slept (in) that night and they remembered the woman who sold them not into the hand of the elders of her city. (5) Thy children have sinned to Thee and Thy holy words ('thy words of holiness') they have forgotten. (6) And now, hearken ye to my voice, according to ('as') all which I speak unto you; forget ye not. (7) The Lord will remember us, for the sake of His holy name,<sup>a</sup> if not for our sake. (8) Why wilt thou pursue me? Am I better than a dead man in thine eyes? (9) Thou art my God of salvation in whom I trust ('who, I trust in Thee') and unto Thee I call. (10) It is good for the people whose God is the Lord and woe to the nations who know Him not. (11) It is better to trust in the Lord than to trust in the sons of man. (12) Abraham went forth from the land of Egypt and he had sheep and cattle and servants.

## 65. THE WEAK VERB

A verb is said to be weak when it deviates from the regular or normal type, due to (a) a guttural letter, (b) a quiescent letter, or (c) a letter, such as ל, which is liable to assimilate, being among the root-letters; for in each case adjustments have to be made. For example:

(a) The verb עָזַב ('to leave') is weak, since the first root-letter is a guttural. In the normal verb (שָׁמַר) the Niphal Imperfect (יִשְׁמַר) has Dagheš Forte compensative in the first root-letter

<sup>a</sup> 'His name of holiness'.

(since the **ל** of the Niphal (**יִשְׁמַר**) is assimilated); but the Niphal of the verb **עָזַב** cannot be **יִעָזַב** since the guttural cannot receive a Dagheš, and so the preceding vowel is lengthened in compensation, producing **יַעֲזֹב**.

(b) The verb **יָטַב** ('to be good') is weak, since its first root-letter is a quiescent. In the normal verb **שָׁכַב** (Stative in meaning: 'to lie') the Imperfect Qal is **יִשְׁכַּב**, but the Imperfect Qal of **יָטַב** is first **יִיטַב** and the vowelless **י** quiesces producing **יִיטַב** (see p. 18. 2).

(c) The verb **נָפַל** ('to fall') is weak, since the first root-letter is **נ** which, when vowelless between two consonants, is usually assimilated. The Imperfect Qal of the normal **שָׁמַר** is **יִשְׁמַר**, but of **נָפַל** the Imperfect Qal is first **יִנְפַל** and then the medial **נ** is assimilated producing **יִפַּל**.

In each of the above examples, the peculiarity of one of the root-letters forces the verb to deviate from the normal type. By simply applying the rules which govern these peculiar letters, the variant forms can be worked out, as indicated above.

## 66. CLASSIFICATION OF WEAK VERBS

In order to classify conveniently the different types of weak verbs, the letters of the word **פָּעַל** ('to do, perform'<sup>a</sup>) are employed, thus: the first root-letter of *any* verb is known as its **פ** *Pē*, the second root-letter as its **ע** 'Ayin, and the third root-letter as its **ל** *Lāmed*. The weak verbs are therefore described thus:

The verb **עָזַב** ('to leave') is a Pe Guttural verb.

„ „ **בָּחַר** ('to choose') is an 'Ayin Guttural verb.

„ „ **שָׁמַע** ('to hear') is a Lamed Guttural verb.

„ „ **נָפַל** ('to fall') „ Pe Nun verb.

„ „ **נָגַע** ('to touch') „ Pe Nun and Lamed Guttural verb; it is doubly weak.

<sup>a</sup> See p. 100, Note (a), for analogy.

## 67. PE NUN VERBS

## QAL

*Perf.*: he hath fallen נָפַל

she „ נָפְלָה

thou (m.) hast „ נָפַלְתָּ &amp;c.

Not used in Perf. Qal but  
is displaced by Niphal (נָשַׁף)*Imperf.*: he will fall יִפֹּל

she „ תִּפֹּל

thou (m.) wilt „ תִּפֹּל

thou (f.) „ תִּפְּלִי

I (c.) shall „ אֶפֶל

they (m.) will „ יִפְּלוּ

they (f.) „ תִּפְּלֶנָּה

ye (m.) „ תִּפְּלוּ

ye (f.) „ תִּפְּלֶנָּה

we (c.) shall „ נִפְּלוּ

he will draw near יִנָּשֵׁף

she „ תִּנָּשֵׁף

thou (m.) wilt „ תִּנָּשֵׁף

thou (f.) „ תִּנְּשִׁי

I (c.) shall „ אֶנָּשֵׁף

they (m.) will „ יִנְּשִׁי

they (f.) „ תִּנְּשֶׁנָּה

ye (m.) „ תִּנְּשִׁי

ye (f.) „ תִּנְּשֶׁנָּה

we (c.) shall „ נִנָּשֵׁף

*Cohort.*: let me (c.) fall אֶפֶלְהָ

„ us (c.) „ נִפְּלֶנָּה

let me (c.) draw near אֶנָּשֵׁף

„ us (c.) „ נִנְּשֶׁנָּה

*Imper.*: fall thou (m.) נִפֹּל

„ (f.) נִפְּלִי

„ ye (m.) נִפְּלוּ

„ (f.) נִפְּלֶנָּה

draw thou (m.) near נָשֵׁף<sup>a</sup>(emph. <sup>a</sup>נָשֵׁף)

„ (f.) „ נְּשִׁי

„ ye (m.) „ נְּשִׁי

„ (f.) „ נְּשֶׁנָּה

*Part.*: falling (m. sg.) נֹפֵל

„ (f. sg.) נֹפֶלֶת &amp;c.

[drawing near (m. sg.) נֹשֵׁף]

not used

*Inf. Abs.* נֹפֵל

נֹשֵׁף

*Const.* נֹפֵלנֹשֵׁף<sup>a</sup>

„ with ל לִנְפֹל

לִנְשֵׁף

„ with suffix נִפְּלִי

נִשְׁפִּי

<sup>a</sup> The Dagheš in the נ is Lene.

In the **נִפְּל** type only the Imperfect is weak, since the vowel-less **נ** between the two consonants is assimilated and the following letter has a Dagheš Forte (**יִפְּל** for **יִנְפְּל**).

The other type **נָּשׁ** has several additional peculiarities:

In the *Imperfect* the vowel in the second syllable is *a* (cf. p. 97, Note).

In the *Imperative* the **נ**, though initial, has disappeared.

In the *Infinitive Construct* the **נ** has also disappeared but the feminine termination **ת** is assumed, making it a Segholate noun (pp. 82 f.). When the preposition **ל** is prefixed it is pointed with Qameš, since it comes immediately before the tone-syllable (p. 30. 7). *Note carefully* the form of the Infinitive Construct with the suffixes — **לְנִשְׁתִּי**, &c. (p. 84. (c)).

### NIPHAL (of the Pe Nun Verb)

The Perfect and Participle Qal of **נָּשׁ** are not used, but are replaced by these parts in the Niphal (most likely in a kind of reflexive meaning), while the other parts of the Niphal are not used. Therefore to give a complete table of the Niphal we may introduce the verb **נָצַל** which is used in the Niphal to mean 'to be delivered', 'to escape'.

<i>Perf.</i> :	he hath drawn near	<b>נָּשׁ</b>	he was delivered	<b>נִצָּל</b>
	she	„ <b>נָּשָׁה</b>	she	„ <b>נִצָּלָה</b>
	thou (m.) hast	„ <b>נָּשָׁתָּ</b>	thou (m.) wast	„ <b>נִצָּלְתָּ</b>
		&c.		&c.
<i>Imperf.</i> :	not used	<b>[נִשְׁתָּ]</b>	he will be delivered	<b>יִנָּצַל</b>
			she	„ <b>תִּנָּצַל</b>
				&c.
<i>Imper.</i> :	not used	<b>[הִנָּשׁ]</b>	be thou (m.) delivered, escape	<b>הִנָּצַל</b>
			„ (f.)	„ <b>הִנָּצְלִי</b>
				&c.
<i>Part.</i> :	drawing near (m. sg.)	<b>נָּשׁ</b>	being delivered (m. sg.)	<b>נִצָּל</b>
	„ (f. sg.)	<b>נָּשָׁה</b>	„ (f. sg.)	<b>נִצָּלָה</b>
		&c.		&c.
<i>Inf.</i> :	not used	<b>[הִנָּשׁ]</b>		<b>הִנָּצַל</b>

In the Perfect **הָגִישׁ** (for **הִגְגִישׁ**) and the Participle **מְגַיֵּשׁ** (for **מְגַגֵּשׁ**) the Pe Nun shows assimilation. The rest of the Niphal is regular, since it is only the prefixed **נ** of Niphal which is assimilated (**יִנְצֹל** for **יִנְצֹל**, &c.).

### HIPHIL (of the Pe Nun Verb)

The Hiphil of **הָגִישׁ** 'to cause to draw near', 'to bring near' is **הִגְגִישׁ** for **הִגְגִישׁ**, and the Imperfect is **יִגְגִישׁ** for **יִגְגִישׁ**, as below. The Hiphil of **הָפִיל** 'to cause to fall', 'to cast' is **הִפְפִיל** for **הִפְפִיל** and the Imperfect is **יִפְפִיל** for **יִפְפִיל**, as below.

<i>Perf.:</i>	he (hath) brought near	<b>הָגִישׁ</b>	he (hath) cast	<b>הָפִיל</b>
	she	„ <b>הָגִיֶּשָׁה</b>	she	„ <b>הָפִיֶּלָה</b>
	thou (m.) hast	„ <b>הָגִיֶּשְׁתָּ</b>	thou (m.) hast	„ <b>הָפִיֶּלְתָּ</b>
	they (c.) have	„ <b>הָגִיֶּשׁוּ</b>	they (c.) have	„ <b>הָפִילוּ</b>
		&c.		&c.
<i>Imperf.:</i>	he will bring near	<b>יִגְגִישׁ</b>	he will cast	<b>יִפְפִיל</b>
	she	„ <b>תִּגְגִישׁ</b>	she	„ <b>תִּפְפִיל</b>
	thou (m.) wilt	„ <b>תִּגְגִישׁ</b>	thou (m.) wilt	„ <b>תִּפְפִיל</b>
	thou (f.)	„ <b>תִּגְגִישִׁי</b>	thou (f.)	„ <b>תִּפְפִילִי</b>
	I (c.) shall	„ <b>אֶגְגִישׁ</b>	I (c.) shall	„ <b>אֶפְפִיל</b>
		&c.		&c.
<i>Cohort.:</i>	let me (c.)	„ <b>אֶגְגִישֶׁה</b>	let me (c.)	„ <b>אֶפְפִילֶה</b>
<i>Shortened Imperf.</i>	let him	<b>יִגְשׁ</b>	let him	„ <b>יִפֹּל</b>
<i>Jussive</i>	bring near			
<i>Imperf. with Waw</i>	and he	<b>וַיִּגְשׁ</b>	and he	„ <b>וַיִּפֹּל</b>
<i>Consecutive</i>	brought near			
<i>Imper.:</i>	bring thou (m.) near	<b>הִגְשׁ</b>	cast thou (m.)	<b>הִפֹּל</b>
		(emph. <b>הִגְשֶׁה</b> )		(emph. <b>הִפֹּלֶה</b> )
	„ (f.) „	<b>הִגְשִׁי</b>	„ (f.) „	<b>הִפֹּלִי</b>
		&c.		&c.
<i>Part.:</i>	bringing near (m. sg.)	<b>מְגַיֵּשׁ</b>	casting (m. sg.)	<b>מְפִיל</b>
	„ (f. sg.)	<b>מְגַיֶּשָׁה</b>	„ (f. sg.)	<b>מְפִילָה</b>
		&c.		&c.
<i>Inf. absolute:</i>		<b>הִגֵּשׁ</b>		<b>הִפִּיל</b>
<i>construct:</i>		<b>הִגִּישׁ</b>		<b>הִפִּיל</b>

In every part of the Pe Nun Hiphil the **נ** is assimilated.

## HOPHAL (of the Pe Nun Verb)

The Hophal Perfect of **נָשַׁן** is **נִשְׁנָה** (instead of **נִשְׁנָה** reduced from **נִשְׁנָה**); the Qibbuṣ (*u*) and Qameṣ-Ḥaṭuṭh (*o*) belong to the same class of vowels and often alternate, as for example the Segholate noun **גִּדְלָה** ('greatness') is with suffixes **גִּדְלָהּ** and **גִּדְלוֹ**, &c. A usual feature of inflection is that *o* becomes *u* when followed by a doubled letter, e.g. **כָּל** 'all', but **כָּלּוֹ** 'all of him'; **חֹק** 'statute', but **חֻקּוֹ** 'his statute'. Similarly here. The Imperfect Hophal is **יִנָּשׁ** (and not **יִנָּשׁ**):

<i>Perf.</i> :	he was brought near	<b>נִשְׁנָה</b>	he was cast	<b>נִפְלָה</b>
	she „	<b>נִשְׁנְתָה</b>	she „	<b>נִפְלְתָה</b>
	thou (m.) wast „	<b>נִשְׁנַחְתָּ</b>	thou (m.) wast „	<b>נִפְלַחְתָּ</b>
		&c.		&c.
<i>Imperf.</i> :	he will be brought near	<b>יִנָּשׁ</b>	he will be cast	<b>יִפְלָה</b>
	she „	<b>יִנָּשְׁתָּ</b>	she „	<b>יִפְלְתָּ</b>
		&c.		&c.

There is no Imperative (p. 115).

<i>Part.</i> :	being brought near (m. sg.)	<b>נִשְׁנָה</b>	being cast (m. sg.)	<b>נִפְלָה</b>
	„ (f. sg.)	<b>נִשְׁנְתָה</b>	„ (f. sg.)	<b>נִפְלְתָה</b>
		&c.		&c.
<i>Inf. absolute</i> :		<b>נִשְׁנָה</b>		<b>נִפְלָה</b>
<i>construct</i> :		<b>נִשְׁנָה</b>		<b>נִפְלָה</b>

NOTE : (a) There are some verbs whose initial נ is not assimilated. This is generally the case when the second root-letter is a guttural **אֶהְיֶה**; e.g. the Imperfect Qal of **נָחַל** ('to inherit') is **יִנָּחַל**,<sup>a</sup> the Hiphil Perfect is **נִהְיָחַל** ('to cause to inherit') and the Imperfect Hiphil is **יִנָּחַל**. Similarly the Imperfect Qal of **נָהַג** ('to lead') is **יִנָּהַג**,<sup>a</sup> and the Hiphil form Perfect is **נִהְיָהַג**. The נ before the guttural is not assimilated, so that this type of verb is in this respect really regular, and does not come under the category of Pe Nun.

<sup>a</sup> The Pathah is due to the guttural (see p. 166).



- (b) From some Pe Nun roots nouns are derived; e.g. מִשָּׂא ('burden') from נָשָׂא ('to lift up, bear'), מִטָּע ('plant') from נָטַע ('to plant'), מִתָּנָה ('gift') from נָתַן ('to give'), מִסָּע ('journey') from נָסַע ('to journey').

## EXERCISE 26

sword (f.)	חֶרֶב	to smite, plague	יָגַף, imperf. יֹגֵף
		to tell, declare	הִגִּיד נִגַּד in Hiphil
plague	מִגָּפָה	to save, deliver	הִצִּיל נָצַל in Hiphil
lord, master	אֲדוֹן	to be delivered	נָצַל in Niphal
		much, great	רַב
warrior, hero, mighty man	גִּבּוֹר	many (pl.)	רַבִּים

(1) לָקַח שָׂאוֹל אֶת־חֶרְבּוֹ וַיִּפֹּל עָלֶיהָ וַיֹּאמֶר אֶל־נִעְרוֹ אֶל־  
 אֶפְלָה בֶן־דָּאִיָּבִי (2) הַפִּיל יְהוָה עַל־יֹשְׁבֵי־הָעִיר אַבְנֵי־אֵשׁ  
 מִשָּׁמַיִם וַיִּשְׁמַד אֹתָם מֵעַל פְּנֵי־הָאָדָמָה (3) שָׁלַח יְהוָה מִגָּפָה  
 בְּיִשְׂרָאֵל וַיָּגַף בָּעָם כָּל־הַיּוֹם הַהוּא וַיִּפְּלוּ מֵהֶם רַבִּים, כִּי לֹא  
 בָּטְחוּ בּוֹ וַיֹּאמְרוּ טוֹב הָיָה לָנוּ בְּמִצָּרִים וְעַתָּה נָפַל בְּחֶרֶב  
 לְפָנֵינוּ מִלְּכִי־כַנְעָן (4) לֹא הִנֵּידָה הַמֶּלֶכָה כִּי עֲבָדָהּ הִיא וְכִי  
 יָצָא דְבַר־הַמֶּלֶךְ לְהַשְׁמִיד אֹתָהּ וְאֶת־בֵּית־אֲבִיהָ וְאֶת־עַמָּהּ  
 (5) וַיֹּאמֶר הַמֶּלֶךְ אֶל־יִצְחָק, לֹא יִדְעָתִי מִי עָשָׂה אֶת־הַדָּבָר  
 הַרְעָה הַזֶּה וְאֹתָהּ לֹא הִגַּדְתָּ לִּי וְאַנֹכִי לֹא שָׁמַעְתִּי (6) קָרָא פֶּרֶעָה  
 אֶל־יֹוסֵף וַיֹּאמֶר אֵלָיו, הִגַּד הִגַּד לִי כִּי אִישׁ חָכָם אָתָּה יָדַע  
 חֲלוֹמוֹת, וְעַתָּה הִגַּדְתָּ לִּי אֶת־הַחֲלוֹם אֲשֶׁר חָלַמְתִּי (7) וְתַכְבֵּדֵנִי  
 עֵינֵי־יִצְחָק וַיֹּאמֶר אֶל־יַעֲקֹב הֲעֵמַד לְפָנָיו, גִּשָּׂה אֵלַי וַיִּדְעָתִי  
 הָאֵתָּה בְנִי עָשׂוֹ אִם־לֹא (8) וַיֵּנֶשׁ יְהוּדָה אֶל־יֹוסֵף וַיֹּאמֶר אֵלָיו,  
 יִדְבָּר־נָא עִבְדְּךָ דָּבָר בְּאָזְנֵי־אֲדֹנָי: הִנֵּה אָבִינוּ זָקֵן מְאֹד, וְהִיָּה

<sup>a</sup> Understand 'was', as required by the English.

<sup>b</sup> With the Maqqeph following, the word is deprived of its accent and, being a closed syllable, its vowel is shortened.

<sup>c</sup> Emphatic imperative.

אם לא יהיה הנער אֶתְנוּ וְמָת: וְעַתָּה אִם טוֹב בְּעֵינֶיךָ אֲנֹכִי  
 אֶהְיֶה עֹבֵד לְאֹדְנִי תַחַת אָחִי וְהָלַךְ הוּא הַבֵּיתָה אֶל-אָבִיו: וַיְהִי  
 כְּשֹׁמֵעַ יוֹסֵף אֶת-דְּבָרָיו וַיֹּאמֶר אֲלֵיהֶם גִּשׁוּ-נָא אֵלַי וַיִּגְשׁוּ אֵלָיו:  
 וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר אֲנִי יוֹסֵף אֲשֶׁר מָכַרְתֶּם אֹתִי מִצְרַיִמָּה  
 (9) צָעַק מֹשֶׁה אֶל-יְהוָה לֵאמֹר לָמָּה שְׁלַחְתָּנִי אֶל-פְּרַעֲזָה כִּי  
 הִכְבִּיד עָלֵיהֶם אֶת-הַעֲבֹדָה וְהַצֵּל לֹא הֵצֵלְתָּ אֶת-עַמְּךָ (10) כֹּה  
 אָמַר יְהוָה, אֶל-תְּבַקֵּשׁ אֶת-יְשׁוּעַת-מִצְרַיִם כִּי נָפֹל תִּפֹּל  
 מִצְרַיִם בְּחֶרֶב (11) וַיֵּצֵד לָדוֹד לֵאמֹר הִנֵּה גִבּוֹרֵי שָׂאוֹל בָּאִים  
 לְהַרְגֶּךָ וַיִּמָּלֵט דָּוִד בְּלִילָהּ הַהוּא וַיִּנָּצַל מִיָּדָם: וַיַּהֲלֵל אֶת-שֵׁם-  
 יְהוָה וַיֹּאמֶר אֲלֵיךָ יְהוָה הִתְפַּלֵּלְתִּי וּמָכַל-צָרוֹתִי הֵצֵלְתָּנִי  
 (12) יֵרָאוּ בְנֵי-יִשְׂרָאֵל מִנִּשְׁתָּה אֶל-הַגִּבּוֹר, וַיְהִי הַדָּבָר רַע מְאֹד  
 בְּעֵינֵי-דָוִד וַיֹּאמֶר בְּלִבּוֹ אֲכַרְתָּה אֶת-רֹאשׁוֹ מִעָלָיו וַיִּדְעוּ אֲבִיבָיו  
 כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל וַאֲנַחְנוּ בְּטַחִים בּוֹ (13) הֵצִילָנִי יְהוָה כִּי  
 בָּאוּ הַמִּים עַד-הַנֶּפֶשׁ (14) אֵתָה הוּא אֲדוֹן-הָעוֹלָם, הַמַּצִּיל אֶת-  
 הַצַּדִּיק בְּקִרְאוֹ אֵלֶיךָ (15) הִנְנִי שֹׁלֵחַ עָלֶיךָ אֶת-גּוֹיֵי-הָאָרֶץ  
 וְנִלְחַמוּ בְּךָ וְנִפְּלוּ כָל-גִּבּוֹרֶיךָ בְּחֶרֶב בְּיוֹם-הַמִּלְחָמָה (16) לָמָּה  
 נִקְהַלְתָּם עָלַי, בְּנֵי-יִשְׂרָאֵל, הֲלֹא אֲמַרְתִּי אֲלֵיכֶם לֹא תִלְחַמוּ  
 בְּמִלְכֵי-כֹנָעַן וְלֹא תִנָּגְפוּ לַפְּנִיָּה, כִּי אֵין בְּכֶם יְהוָה

(1) Abraham took his men with him and he pursued (after) the kings and he fell upon them in the night and they (were) sleeping on the ground and they were smitten by sword before him. (2) Why didst thou not tell (to) me that she is thy wife, for I knew not and the Lord hath plagued me and all my house. (3) And Abraham drew near unto the Lord and he said: 'If there are righteous men in this city, wilt thou destroy them with the

<sup>a</sup> 'Then he will die.'

<sup>b</sup> Pausal form (p. 137. (e)) causes change in pointing of preposition.

wicked?’ And the Lord said unto him: ‘If righteous men shall be found there I will not destroy the city.’ (4) And the children of Israel praised the Lord and they said: ‘Great is the Lord our God, for He heard our voice in (the) distress and He delivered us from the hand of Egypt.’ (5) David took a great stone and he wrote upon it the name of the Lord and he said unto the warrior of the enemy, ‘Thou comest upon me with the sword and I come upon thee with the name of the God of Israel, and thou shalt fall into my hand and I shall take thy sword from (upon) thee to cut off thy head.’ (6) Thus said the great and mighty king unto Israel, ‘Where are the gods of Egypt? Did they indeed deliver them from my hand? And where is the Lord your God in whom ye trust (“who—ye trust in Him”)? Even ye shall not be delivered from my hand and why shall ye fall by my sword?’ And the warriors of the people told the prophet the words of the mighty king which his messenger spoke unto the people. And the prophet said unto them: Thus said the Lord unto the great king, ‘Because thou hast said in thy heart, “I am the lord of the world and there is none stronger than I”, behold I will cause thee to fall (down) from (upon) thy throne and another shall reign instead of thee.’ (7) The elders of the people found the man who stole the gold and the silver and they brought him near unto Joshua for (the) judgement. (8) Esau said unto Jacob, ‘Why hast thou sent the sheep and the cattle to me? There is much with me, my brother.’ (9) Deliver me from the hands of those who seek (‘the seekers of’) my life, for they say, ‘There is no salvation for him in the Lord.’ (10) The sons of Jacob saw Joseph and they said: ‘Behold the man of dreams cometh’ and they sought to slay him. And Judah said unto them, ‘Let us sell him for a slave’, and he delivered him from their hand. (11) Joshua went forth to fight against the city and it fell into his hand and all its inhabitants were smitten before him by the sword. (12) Behold I am sending all my plagues in Pharaoh and in his people and they shall know that there is none like Me.

## 68. THE VERBS נָתַן AND לָקַח

<i>Perf.</i> :	he hath given	נָתַן	<i>Imperf.</i> :	he will give	יִתֵּן (for יִנָּתֵן)
	she	„ נָתְנָה		she	„ תִּתֵּן
	thou (m.) hast	„ נָתַתָּ (for נָתַתְּ)		thou (m.) wilt	„ תִּתֵּן
	thou (f.)	„ נָתַתְּ (for נָתַתְּ)		thou (f.)	„ תִּתְּנִי
	I (c.) have	„ נָתַתִּי (for נָתַתִּי)		I (c.) shall	„ אֶתֵּן
	they (c.)	„ נָתְנוּ		they (m.) will	„ יִתְּנוּ
				they (f.)	„ תִּתְּנֶנָּה (for תִּתְּנֶנָּה)
	ye (m.)	„ נָתַתֶּם (for נָתַתֶּם)		ye (m.)	„ תִּתְּנוּ
	ye (f.)	„ נָתַתְּנָה (for נָתַתְּנָה)		ye (f.)	„ תִּתְּנֶנָּה (for תִּתְּנֶנָּה)
	we (c.)	„ נָתַנּוּ (for נָתַנּוּ)		we (c.) shall	„ נִתֵּן

*Cohort.* : let me (c.) give אֶתְּנֶנָּה

*Part. active* : giving (m. sg.) נֹתֵן  
 „ (f. sg.) נֹתֶנֶת  
 &c.

*passive* : given (m. sg.) נִתָּן  
 „ (f. sg.) נִתְּנָה  
 &c.

*Inf. absolute* : נִתֵּן

*Imper.* : give thou (m.) תֵּן  
 „ (f.) תְּנִי

„ ye (m.) תְּנוּ  
 „ (f.) תְּנֶנָּה  
 (for תְּנֶנָּה)

*Inf. construct* : תֵּת (for תִּתְּנָה)

„ with ל לִתְּנָה  
 „ „ suffix תְּנִי  
 &c.

נָתַן has a further peculiarity in that its *third* root-letter נ when vowelless in the middle of a word is also assimilated: נָתַן for נָתַן, &c. The Imperfect and the Imperative (following it) have Sere in the second syllable (נִתֵּן and נִתֵּן) instead of Holem. The (hypothetical) form of the Infinitive Construct—נִתֵּן—is a Segholate, originally נִתֵּן in which the medial נ is assimilated leaving נִתֵּן which has remained with the suffixes—נִתֵּן—but without the suffix the terminal נ cannot have Dagheš, so the preceding vowel (Hireq) is lengthened (to Sere)—נִתֵּן. With prefixed ל (pointed Qameš immediately before the tone-syllable) the Dagheš Lene falls away, since a vowel immediately precedes it.

The verb לָקַח behaves exactly as if it were a Pe Nun verb; i.e. when the ל is vowelless in the middle of a word it is assimilated; thus the Imperf. is יִקַּח for יִלְקַח (just as the ל of the article is assimilated—pp. 23 f. (a)):

<i>Perf.</i> : he hath taken	לָקַח	<i>Imper.</i> : take thou (m.)	קַח
she „	לָקַחָהּ	„ (f.)	קַחִי
thou (m.) hast „	לָקַחְתָּ	„ ye (m.)	קַחוּ
&c. (regular)		„ (f.)	קַחְנָה
<i>Imperf.</i> : he will take	יִקַּח	<i>Part. active</i> : taking (m. sg.)	לֹקֵחַ
she „	תִּקַּח	„ (f. sg.)	לֹקַחַת
thou (m.) wilt „	תִּקַּח	&c.	
thou (f.) „	תִּקַּחִי	<i>passive</i> : taken (m. sg.)	לְקֻיחַ
I (c.) shall „	אֶקַּח	„ (f. sg.)	לְקֻיחָהּ
&c.		&c.	
<i>Cohort.</i> :		<i>Inf. absolute</i> :	לְקַח
let me (c.) „	אֶקַּחְנָה	<i>construct</i> : קַחְתָּ; with ל	לְקַחְתָּ
„ us (c.) „	נִקַּחְנָה	with suffix	קַחְתִּי
		&c.	

The verb לָקַח behaves like נָתַן, except where the rules of the guttural (the third root-letter) operate: namely, the masc. sg.

participles (active לֹקֵחַ and passive לְקוֹיֵחַ) and the Infinitive Absolute (לְקוֹיֵחַ) take a furtive Pathah (pp. 19. 4 and 173), and the fem. sing. active Participle (לֹקַחַת for לֹקֶחֶת) and the Infinitive Construct (לִקְחַת for לִקְחָת) have Pathahs instead of Seghols, since the guttural attracts Pathah under it and before it (pp. 19. 3 and 173). The Pathah in the second syllable of the Imperfect is also due to the guttural.

NOTE: It was pointed out on pp. 17 f. that Dagheš Forte is often omitted in a letter with a shewa and that often the omission is not indicated by Raphe (p. 18, Note), so that the  
 3rd m. pl. Imperf. Qal is found as יִקְחוּ (for יִקְחוּ)  
 2nd m. pl. „ „ תִּקְחוּ ( „ תִּקְחוּ)  
 and the 1st c. Cohort. „ אֶקְחָה ( „ אֶקְחָה).

## NIPHAL

<i>Perf.:</i>	he hath been given	נָתַן	he hath been taken	נִלְקַח
		(for נָתַן)		
	she	„ נִלְקָה	she	„ נִלְקָה
		(for נִלְקָה)		
	thou (m.) hast	„ נִתָּתָה	thou (m.) hast	„ נִלְקָחָה
		(for נִתָּתָה)		
<i>Imperf.:</i>	he will be given	יִנָּתֵן &c.	he will be taken	יִלְקַח
	(regular)		(pathah before guttural—p. 172)	
<i>Imper.:</i>	be thou (m.) given	הִנָּתֵן &c.	be thou (m.) taken	הִלְקַח
	(regular)		(pathah before guttural—p. 173)	
<i>Part.:</i>	being given (m. sg.)	נֹתֵן	being taken (m. sg.)	נֹלְקֵן
		(for נֹתֵן)		&c.
<i>Inf. absolute:</i>	הִנָּתֵן	הִלְקֵם (furtive pathah)		
	(regular)			
<i>construct:</i>	הִנָּתֵן	הִלְקַח (pathah before guttural)		

NOTE: These two verbs are found in Passives other than the Niphal; לָקַח in the Perfect and Imperfect and נָתַן in the Imperfect only, viz. :

<i>Perf.</i> :	he hath been taken	לָקַח	<i>Imperf.</i> :	he will be taken	יִקַּח
	she	לָקְחָהּ		she	תִּקַּח
	thou (m.) hast	לָקַחְתָּ		&c.	
	[No Perf. Pass. of נָתַן found.]			he will be given	יִתֵּן

The form of the Perfect is that of a regular Pual and that of the Imperfect is a Pe Nun Hophal; but since these verbs are not found in Piel or Hiphil the above forms are less likely to be survivals of the passives Pual and Hophal. Some grammarians have therefore been led to regard the above forms as examples of a passive Qal.

### EXERCISE 27

child (m.) boy יָלֵד  
 „ (f.) girl יָלְדָה

grace חַן  
 „ (with suff.) חֲנִי

two (m.) שְׁנַיִם const. שְׁנֵי  
 „ (f.) שְׁתַּיִם „ שְׁתֵּי

to bear (child) יָלַד  
 to return, come back שָׁב<sup>a</sup>

(1) רָאוּ בְנֵי-הָאֱלֹהִים אֶת-בָּנוֹת-הָאָדָם כִּי טוֹבוֹת הָיָה וַיִּקְחוּ  
 לָהֶם נָשִׁים מִכָּל אֲשֶׁר בָּחָרוּ (2) רָאָה אַבְרָהָם וְהָיָה אַנְשִׁים  
 עֹבְרִים בְּדֶרֶךְ וַיִּקַּח לֶחֶם וַיִּתֵּן לַפְּנִיָּהֶם וַיֹּאמֶר אֲלֵיהֶם, אֲכָלוּ-  
 נָא אִתִּי לֶחֶם וְהִלַּכְתֶּם לְדֶרֶכְכֶּם: וְלֹא יָדַע אַבְרָהָם כִּי  
 מִלְּאֲכֵי-אֱלֹהִים הָמָּה אֲשֶׁר שָׁלַח יְהוָה לְהַשְׁחִית אֶת-הָעִיר  
 הָרָשָׁעָה וְלְהַצִּיל אֶת-בֶּן-אָחִיו מִשָּׁם (3) לֹא הִגִּידָה לָהֶם שָׂרָה  
 כִּי אֵשֶׁת-אַבְרָהָם הִיא וַיִּקְחוּ אֹתָהּ אֵל-פְּרָעָה: וַיִּגַּף יְהוָה אֶת-  
 פְּרָעָה וְאֶת-עַבְדּוֹ עַל-דִּבְרֵי שָׂרָה: וַיְהִי כִשְׁמֹעַ פְּרָעָה כִּי  
 אֵשֶׁת אַבְרָהָם הִיא וַיֹּאמֶר אֲלֵיו לָמָּה לֹא הִגַּדְתָּ לִּי כִּי אֲשַׁתְּךָ  
 הִיא וַאֲקַח אֹתָהּ לִי, וְעַתָּה הִנֵּה אֲשַׁתְּךָ לְפָנֶיךָ, קַח אֹתָהּ וְהִלַּכְתָּ  
 בְּשָׁלוֹם מֵאֲרָצִי: וַיִּתֵּן לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים רַבִּים  
 (4) צָוָה יִצְחָק אֶת-יַעֲקֹב בְּנוֹ לֵאמֹר לֹא תִקַּח אִשָּׁה מִבְּנוֹת-כְּנָעַן,

<sup>a</sup> The root is שָׁב, but the ו is absorbed in Perf., see p. 196.

<sup>b</sup> The English requires 'were' to be supplied.

<sup>c</sup> Pausan—p. 137.

כִּי רָעוֹת הָנָה בְּעֵינַי מְאֹד וְהִלַּכְתָּ אֶל-בֵּית-אִמִּי וְלִקַּחְתָּ אִשָּׁה  
 מִשָּׁם (5) וַיֹּאמֶר לָבֵן אֶל-יַעֲקֹב, הִנֵּי־דָה לִי מִה-אֶתֵּן לָךְ וַיֹּאמֶר  
 יַעֲקֹב תָּנָה לִי אֶת-רַחֵל בַּתְּךָ הַקְטָנָה לְאִשָּׁה: וַיֹּאמֶר לָבֵן, טוֹב  
 תַּתִּי אֹתָהּ לָךְ מִתַּתִּי אֹתָהּ לְאִישׁ אֲחֵר, כִּי אָחִי וּבִשְׂרִי אֹתָהּ  
 (6) בָּא שָׂכֶם לִפְנֵי-אָבִיו וַיֹּאמֶר אֵלָיו, קָחָה לִי אֶת-בֵּת-יַעֲקֹב  
 לְאִשָּׁה, כִּי מִצָּאָה חֵן בְּעֵינַי מְאֹד: וַיֹּדֹבֵר אָבִי-שָׂכֶם אֶל-יַעֲקֹב  
 וְאֶל-בָּנָיו לֵאמֹר הִנֵּה מִצָּאָה הִילָדָה חֵן בְּעֵינַי-שָׂכֶם בְּנִי, תָּנוּ  
 אֹתָהּ לוֹ לְאִשָּׁה, וְלִקַּחְתֶּם אֶת-בְּנוֹתֵינוּ לָכֶם לְנָשִׁים וְאֶת-בְּנוֹתֵיכֶם  
 תִּתְּנוּ לָנוּ, וַיִּשְׁבְּתֶם בְּשָׁלוֹם אִתָּנוּ, הֲלֹא כָל-הָאָרֶץ לִפְנֵיכֶם:  
 וַיֹּאמְרוּ אֵלָיו בְּנֵי-יַעֲקֹב, אִם-תִּשְׁמָעוּ בְּקוֹלֵנוּ כָּכָל אֲשֶׁר נֹדְבֵר  
 אֲלֵיכֶם, נָתוֹן נָתַן אֶת-בְּנוֹתֵינוּ לָכֶם לְנָשִׁים וְאֶת-בְּנוֹתֵיכֶם נָקַח  
 לָנוּ וַיִּשְׁכְּנוּ אִתְּכֶם בָּאָרֶץ: וְאִם לֹא תִשְׁמָעוּ בְּקוֹלֵנוּ וְלִקַּחְנוּ אֶת-  
 הִילָדָה וְהִלְכְנוּ (7) וַיְהִי כִשְׁמַע יַעֲקֹב אֶת-דְּבָרֵי-בָנָיו וַיֹּאמֶר  
 אֲלֵיהֶם, אַתֶּם יֹדְעִתֶם כִּי שְׁנַיִם יִלְדָה לִי רַחֵל אִשְׁתִּי וְהָאֶחָד יֵצֵא  
 וְלֹא שָׁב, וְהִנֵּה כִּי תִקְחוּ אֶת-אָחִיו הַקָּטָן אִתְּכֶם מִצְרֵימָה, וּמֵת  
 גַּם הוּא בְּדֶרֶךְ<sup>b</sup> (8) צִוָּה שְׁלֹמֹה וַיִּתְּנוּ לוֹ חֶרֶב, וַיֹּאמֶר אֶל-עֲבָדָיו,  
 נִכְרַתָּה אֶת-הַיֶּלֶד לְשָׁנַיִם, כִּי זֹאת אִמְרַת בְּנִי הוּא וְזֹאת אִמְרַת  
 לֹא כִּי בְנִי הוּא: וַיְהִי כִשְׁמַע אִם-הַיֶּלֶד אֶת-מִשְׁפַּט-הַמֶּלֶךְ  
 וַתִּפֹּל לִפְנֵי אֶרְצָה וַתֹּאמֶר, תָּנוּ לָהּ אֶת-הַיֶּלֶד וְכָרוֹת אֶל-  
 תִּכְרֹתוֹ אֹתוֹ: וַיֹּאמֶר הַמֶּלֶךְ אֶל-כָּל-הָעֲמָדִים לִפְנֵי זֹאת אִם-  
 הַיֶּלֶד<sup>b</sup> (9) צִוָּה יְהוֹשֻׁעַ אֶת-הָעָם לֵאמֹר בְּתַת יְהוָה אֶת-הָעִיר  
 בְּיַדְכֶם, שָׂרוּף תִּשְׂרָפוּ אֹתָהּ בָּאֵשׁ, וְאֶת-צִאֲנָהּ וְאֶת-זִהְבָּהּ תִּקְחוּ

<sup>a</sup> The מן of comparison: 'better than my giving her', i.e. 'better than that I should give her' (pp. 132 ff., 136).

<sup>b</sup> Pausal—p.137.

<sup>c</sup> 'To find grace in the eyes of' means 'to please'.

<sup>d</sup> 'This (one) . . . and this (one)' is idiomatic for 'the one . . . and the other'.



לָכֶם (10) יָשָׁב הַנָּבִיא לְבִדּוֹ עַל-רֹאשׁ-הָהָר וַיִּתְּפֹלֵל אֶל-יְהוָה  
לֵאמֹר, קַח אֶת-נַפְשִׁי מִמָּוֶה כִּי טוֹב מוֹתִי מִחַיִּי (11) אִם אֶפְתָּר  
בְּהָרִים שָׁם תִּמְצָאֵנִי וַיִּרְדֹּתִי שָׁאֵלָה גַם מִשָּׁם יָדָךְ תִּקְחֵנִי

(1) David saw that the Lord had given (to) him salvation and that his enemy had fallen to the ground dead before him and he took his sword and he cut off his head with it. And the Lord gave (to) him grace in the eyes of the people and they called in one voice and they said, 'Behold David is the greatest (say "the great one") among [בְּ] the warriors of Israel.' And the thing was very bad in the eyes of Saul. (2) Isaac saw that his son Esau (was) standing before him and he said unto him, 'Behold thy brother Jacob came and he took thy blessings instead of thee, and I knew not that he (was) thy brother.' (3) Thou hast given Thy fear in my heart, Lord, and mine enemies shall see that in Thee I have trusted. (4) The Lord spoke unto Joshua and he said unto him, 'This is the land which I have given to Abraham and to his seed unto ("until") eternity.' (5) The sons of Jacob stood before Pharaoh and they said unto him: 'Behold we are men of cattle and now, if thy servants have found grace in thine eyes, give (to) us, we pray thee [נָא], a place in the land and we will dwell there in peace.' (6) The man came forth from the midst of the trees where ('which . . . there') he was hidden and he said unto the Lord: 'The woman which thou hast given to me, *she* (use pronoun) took from the fruit of the tree and she gave to me.' (7) Rachel bare a son and they called his name Joseph, for they said: 'The Lord will give (to) thee another son.' (8) David sent his men unto the woman to take her unto him for a wife, for they told (to) him that her husband (was) dead; and they took her unto him to the wilderness where he had hidden himself from (before) Saul. (9) The priest said unto the woman, 'The Lord hath heard thy prayer and thou shalt bear a son and they will call his name Samuel.' (10) Joshua commanded the priests of the people saying: 'Take ye great stones and write ye upon them all these blessings, as Moses commanded

<sup>a</sup> The מִן of comparison.

<sup>b</sup> Understand '(and) if . . .'.

us before his death.' (11) The wicked man saw the gold and the silver in the palace of the king and he took from it and he hid (it) in the ground. (12) Hide not Thy face from me and Thy holy spirit ('Thy spirit of holiness'<sup>a</sup>) take not from me, for Thy servant am I.

## 69. PE GUTTURAL VERBS

The peculiarities of the gutturals are that they cannot receive Dagheš Forte, they take a composite shewa instead of simple shewa, and they require the vowel Pathah under them and even before them, so that corresponding adjustments must be made when the verb has a guttural among its root-letters. Below is a Table of a verb whose first root-letter is a guttural, i.e. a Pe Guttural verb:

### QAL

<i>Perf. :</i>	he hath forsaken	עָזַב	<i>Imperf. :</i>	he will forsake	יַעְזֹב
	she	„ עֲזָבָה		she	„ תַּעְזֹב
	thou (m.) hast	„ עֲזָבְתָּ		thou (m.) wilt	„ תַּעְזֹב
	thou (f.)	„ עֲזָבְתְּ		thou (f.)	„ תַּעְזָבִי
	I (c.) have	„ עֲזָבְתִּי		I (c.) shall	„ אַעְזֹב
	they (c.)	„ עֲזָבוּ		they (m.) will	„ יַעְזֹבוּ
	ye (m.)	„ עֲזָבְתֶּם		they (f.)	„ תַּעְזֹבְנָה
	ye (f.)	„ עֲזָבְתֶּן		ye (m.)	„ תַּעְזֹבוּ
	we (c.)	„ עֲזָבָנוּ		ye (f.)	„ תַּעְזֹבְנָה
				we (c.) shall	„ נַעְזֹב
<i>Part. active :</i>					
	forsaking (m. sg.)	עֹזֵב			
		&c.			
<i>passive :</i>			<i>Cohort. :</i>	let me (c.)	„ אַעְזֹבָה
	forsaken (m. sg.)	עֲזוּב		„ us (c.)	„ נַעְזֹבָה
	„ (f. sg.)	עֲזוּבָה			
<i>Inf. absolute :</i>		עֲזוּב	<i>Imper. :</i>	forsake thou (m.)	עֲזֹב
<i>construct :</i>		עֲזֹב		„ (f.)	עֲזָבִי
	with ל	לְעֹזֵב		„ ye (m.)	עֲזֹבוּ
	with suffix	עֲזָבִי		„ (f.)	עֲזֹבְנָה

<sup>a</sup> See Appendix 5, p. 253.

*In the Perfect* the 2nd pl. m. and f. (עֲזַבְתָּם and עֲזַבְתְּךָ) have Hataf-Pathah under the guttural (instead of the simple shewa of the regular verb שָׁמַרְתָּם).

*In the Imperfect* the composite shewa replaces the simple shewa under the guttural, corresponding with the vowel under the prefix (יַעֲזֹב, אַעֲזֹב) and when another shewa follows the Hataf-vowel, the latter becomes the corresponding short vowel (יַעֲזֹבוּ, אַעֲזֹבָה, נַעֲזֹבָה).

The *Imperative* f. sg. being a hypothetical עֲזֹבִי becomes עֲזְבִי; similarly the m. pl. עֲזְבוּ.

The *Active Participle* and the *Infinitive Absolute* are regular.

The *Infinitive Construct* has a composite shewa under the guttural (עֲזֹב) instead of the simple shewa of the regular verb—(שָׁמַר) and with a prefixed preposition the latter has the corresponding short vowel (לְעֹזֹב—p. 30. 4).

NOTE ON THE IMPERFECT QAL: Originally the form of the Imperfect Qal was (יִשְׁמַר) 'yašmur' which became 'yešmur', 'yešmor' and finally 'yišmor'. The original *a* vowel of the first syllable is preserved in the Pe Guttural verb by the Guttural. In the case of the Pe Guttural Stative verb, there is an arrested development; e.g. the verb חָזַק 'to be strong' has the Imperfect יִחַזֵּק (the *a* vowel in the second syllable 'yeh<sup>a</sup>zaq' being due to the Stative—pp. 95 ff.), i.e. the original 'yah<sup>a</sup>zaq' became 'yeh<sup>e</sup>zaq' and did not develop any further because of the guttural.

## QAL

<i>Imperf.:</i>	he will be strong	יִחַזֵּק	he will be pleasant	יַעֲרֹב
	she	תִּחַזֵּק	she	תַּעֲרֹב
	thou (m.) wilt	תִּחַזֵּק	thou (m.) wilt	תַּעֲרֹב
	thou (f.)	תִּחַזְּקִי	thou (f.)	תַּעֲרֹבִי
	I (c.) shall	אִחַזֵּק	I (c.) shall	אֶעֱרֹב
	they (m.) will	יִחַזְּקוּ	they (m.) will	יַעֲרֹבוּ
	they (f.)	תִּחַזְּקֶנָּה	they (f.)	תַּעֲרֹבֶנָּה
	ye (m.)	תִּחַזְּקוּ	ye (m.)	תַּעֲרֹבוּ
	ye (f.)	תִּחַזְּקֶנָּה	ye (f.)	תַּעֲרֹבֶנָּה
	we (c.) shall	נִחַזֵּק	we (c.) shall	נַעֲרֹב

<i>Imper.</i> :	be thou (m.) strong	חֲזַק
„	(f.) „	חֲזִקִי
„	ye (m.) „	חֲזִקוּ
„	(f.) „	חֲזַקְנָה

SPECIAL NOTE: There are some Pe Guttural verbs with the (harsh) guttural ח, as חָמַד 'to desire', which take a simple shewa in the Imperfect—יִחְמַד: similarly the Imperf. of חָשַׁךְ 'to be dark' is יִחְשַׁךְ. As a point of analogy showing how the harsh guttural often differs from the weaker ones, it will be remembered that (e.g. p. 24. (b) (ii)) it sometimes does not cause the preceding vowel to be lengthened when it rejects a Dagheš Forte.

## NIPHAL

The Niphal Perfect נִשְׁמַר 'nišmar' was originally נִשְׁמַר 'našmar' and so the Niphal Perfect of the Pe Guttural verb was originally נִעְזַב which (just as יִחְזַק became יִחְזִק) became יִנְעִזַב.

The Imperfect Niphal of the regular verb (יִשְׁמַר for יִנְשְׁמַר) has Dagheš Forte in the first root-letter, but when this letter is a guttural the preceding vowel (Hireq) is lengthened (to Sere) instead: (יִנְעִזַב for יִעְזַב).

<i>Perf.</i> :			<i>Imperf.</i> :		
he hath been forsaken	„	נִעְזַב	he will be forsaken	„	יִנְעִזַב
she	„	נִעְזְבָה	she	„	תִּנְעִזַב
thou (m.) hast	„	נִעְזַבְתָּ	thou (m.) wilt	„	תִּנְעִזַב
thou (f.)	„	נִעְזַבְתְּ	thou (f.)	„	תִּנְעִזְכִּי
I (c.) have	„	נִעְזַבְתִּי	I (c.) shall	„	אִנְעִזַב
			they (m.) will	„	יִנְעִזְבוּ
they (c.)	„	נִעְזְבוּ	they (f.)	„	תִּנְעִזְבֶּנָה
ye (m.)	„	נִעְזַבְתֶּם	ye (m.)	„	תִּנְעִזְבוּ
ye (f.)	„	נִעְזַבְתֶּן	ye (f.)	„	תִּנְעִזְבֶּנָה
we (c.)	„	נִעְזַבְנוּ	we (c.) shall	„	נִנְעִזַב

<i>Imper.</i> : be thou (m.) forsaken	הָעִזַּבְּ	<i>Part.</i> :	being forsaken (m. sg.)	וְעִזָּב
				&c.
„ (f.) „	הָעִזְבִּי	<i>Inf. absolute</i> :		וְעִזֹּב
„ ye (m.) „	הָעִזְבוּ	<i>construct</i> :		הָעִזֹּב
		„ with suffix		הָעִזְבִּי
„ (f.) „	הָעִזְבֶּנָּה			&c.
N.B. The Niphal Perf. of חָמַד is נָחַמַּד				
„ Participle „ is נָחַמֵּד				

## HIPHIL

The earlier form of the Hiphil הִגְדִּיל ‘higdîl’ was הַגְדִּיל ‘hagdîl’ so that the Hiphil Perfect of עָבַר (‘to pass over’) had the form הָעִבִּיר which became הִעְבִּיר (‘to cause to pass over, to bring over’). Cf. Niph. Perf. above.

<i>Perf.</i> :		<i>Imperf.</i> :	
he (hath) brought over	הָעִבִּיר	he will bring over	יַעְבִּיר
she „	הָעִבִּירָה	she „	תַּעְבִּיר
thou (m.) hast	הָעִבִּרְתָּ	thou (m.) wilt	תַּעְבִּיר
thou (f.) „	הָעִבִּרְתְּ	thou (f.) „	תַּעְבִּירִי
I (c.) (have)	הָעִבִּרְתִּי	I (c.) shall	אֶעְבִּיר
		they (m.) will	יַעְבִּירוּ
they (c.) „	הָעִבִּירוּ	they (f.) „	תַּעְבִּירְנָה
ye (m.) „	הָעִבִּרְתֶּם	ye (m.) „	תַּעְבִּירוּ
ye (f.) „	הָעִבִּרְתֶּן	ye (f.) „	תַּעְבִּירְנָה
we (c.) „	הָעִבִּרְנוּ	we (c.) shall	נֶעְבִּיר

*Cohort.* :

let me (c.) bring over אֶעְבִּירָה

*Perf. with Waw Consec.* :

and thou (m.) wilt bring over וְהָעִבִּרְתָּ  
&c.

*Part.* : bringing over (m. sg.) מַעְבִּיר  
&c.

*Inf. absolute* : הָעִבֵּר  
*construct* : הָעִבִּיר

*Shortened Imperf. Jussive* :

let him bring over יַעְבֵּר

*Imperf. with Waw Consec.* :

and he brought over וַיַּעְבֵּר

*Imper.* :

bring thou (m.) over הָעִבֵּר

„ (f.) „ הָעִבִּירִי

„ ye (m.) „ הָעִבִּירוּ

„ (f.) „ הָעִבִּירְנָה

Note carefully that the Hiphil has a shortened form of the Imperfect for the Jussive, that the waw consecutive attaches itself to the shortened form of the Imperfect (but see also p. 114 (b) N.B.), and that the negative command of immediate application is **אַל** with the shortened form of the Imperfect.

HOPHAL: *Perf.*: he was brought over **הָעָבַר** (ho'ôḇar) &c.<sup>a</sup>

she „ **הָעָבְרָה** (ho'ôḇerâ) &c.

thou (m.) wast „ **הָעָבַרְתָּ** &c.

*Imperf.*: he will be brought over **יָעֲבֹר** &c. (yo'ôḇar)

No Imperative.

*Part.*: being brought over (m. sg.) **מַעֲבֵר** &c.

*Infinitive*: **הָעָבֵר**

Since the characteristic of the Piel, Pual, and Hithpael is the doubling of the *second* root-letter with Dagheš Forte, the initial guttural of the Pe Guttural verb is unaffected, so that in these conjugations it is regular:

'he renewed' is **חָדַשׁ** 'he will renew' is **יַחְדִּישׁ** Piel

'he renewed himself' is **הִתְחַדֵּשׁ** 'he will renew himself' is **יִתְחַדֵּשׁ** Hithpael.

### EXERCISE 28

ark, box, coffin	<b>אָרוֹן</b>	sign	<b>אֶת</b>
		„ (pl.)	<b>אֶתוֹת</b>
pit, dungeon	<b>בּוֹר</b>	to be angry	<b>קָצַף</b>
		„ with	<b>קָצַף עַל</b>
camp	<b>מַחֲנֶה</b>	so, thus	<b>כֵּן</b>
friend, neighbour	<b>רֵעַ</b> <sup>b</sup>	to be dark	<b>חָשֶׁךְ</b> <sup>c</sup>

(1) **וַיֹּדֶבֶר יְהוֹשֻׁעַ אֶל-הַכֹּהֲנִים הַנִּשְׂאִים אֶת-אָרוֹן בְּרִית-יְהוָה לֵאמֹר עָבְרוּ בַּמַּחֲנֶה לִפְנֵי אַחֲיֵיכֶם הַיִּרְדָּנָה וְעִמְדָתָם בְּמִי-הַנָּהָר,**

<sup>a</sup> The vowel in the first syllable of the Hophal is *o*; here, because of the guttural having a composite shewa the syllable has been opened, but the vowel in it is still *o*.

<sup>b</sup> 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

<sup>c</sup> Imperf. **יִחְשַׁךְ**; see p. 97, Note.

וְהָיָה בְּעֶמְדְּכֶם בְּנֶהָר וְנִכְרְתוּ מִיָּמִיו לְפָנֶיכֶם עַד עֶבֶר כָּל-  
 עֲדַת בְּנֵי-יִשְׂרָאֵל, וְהָיָה בְּעֶבְרָם אֶת-הַיַּרְדֵּן וְשָׁבוּ הַמַּיִם  
 לְמִקְוֵמָם (2) עָשָׂה אֱלֹהִים כָּכָל אֲשֶׁר דִּבֶּר מֹשֶׁה וַיַּעֲבֹר רוּחַ  
 גְּדוּלָּה וַחֲזָקָה עַל אֶרֶץ מִצְרַיִם וַתִּחַשֵּׁף כָּל-הָאָרֶץ וְלֹא רָאָה  
 אִישׁ אֶת-רַעְיָהוּ (3) רָאָה הַמִּצְרִי כִּי יְהוָה עִם-יֹסֵף וַיַּעֲזֹב בְּיָדוֹ  
 אֶת-בֵּיתוֹ וְאֶת-כָּל-אֲשֶׁר לוֹ (4) וַיָּנֹשׂ אֵלָיו אֶחָד מֵעַבְדֵי-פַרְעֹה  
 וַיֹּאמֶר אֵלָיו, חֲטָאוּ עַבְדֶּיךָ לַפַּרְעֹה וַיִּקְצֹף עָלֵינוּ פַרְעֹה וַיִּתֵּן  
 אֹתָנוּ בַּבּוֹר, וְשָׁם אֹתָנוּ נָעַר עֲבָרִי, וַנַּחֲלוֹם חֲלוֹם בְּלִילָה אֶחָד,  
 וַיְהִי בַבֶּקֶר וַנִּסְפָּר לוֹ אֶת-הַחֲלוֹם אֲשֶׁר חָלַמְנוּ וַיַּגֵּד לָנוּ אֶת-  
 דְּבַר-הַחֲלוֹם, וּכְאֲשֶׁר הִגִּיד לָנוּ כֵּן הָיָה (5) נָשָׂא יְהוֹשֻׁעַ אֶת-  
 עֵינָיו וַהֲגִה אִישׁ עֹמֵד לְפָנָיו וַחֲרָב בְּיָדוֹ, וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ הֲלָנוּ  
 אִתָּהּ אִם לֹא־יָבִינוּ: וַיֹּאמֶר הָאִישׁ אֲנֹכִי מִלֶּאדָּ-אֱלֹהִים אֲשֶׁר  
 שָׁלַח־נִי יְהוָה לְהַלְחֵם לָכֶם, וְעַתָּה חֲזֹק כִּי אִתָּה תַעֲבִיר אֶת-הָעָם  
 הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נָתַן לָהֶם יְהוָה: וַיֹּאמֶר יְהוֹשֻׁעַ, אִם מָצָא  
 עַבְדְּךָ חַן בְּעֵינֵי-אֲדֹנָי, תָּנֶה לִּי אֵת כִּי מִלֶּאדָּ-אֱלֹהִים אִתָּה  
 (6) וְכָל-דְּבַר-יְהוָה אֲשֶׁר חָטָא וְאֲשֶׁר הִחֲטִיֵּא אֶת-יִשְׂרָאֵל  
 וְכָל אֲשֶׁר עָשָׂה הֵנָּם כְּתוּבִים בְּסֵפֶר דְּבַר-יְהִיָּמִים לְמִלְכֵי-  
 יִשְׂרָאֵל (7) הִנֵּה נִתְּתִי לָכֶם אֶת-יּוֹם-הַשָּׁבָת לְבְרִית-עוֹלָם  
 וְשִׁמְרָתָם אֹתוֹ בְּכָל-לְבַבְכֶם כִּי אֵת הִיא בִּינִי וּבִינֵיכֶם (8) כִּי  
 יִהְיֶה אִישׁ אֶת-רַעְיָהוּ וְהוּא לֹא בִקֵּשׁ אֶת מוֹתוֹ, וּבָא אֶל אַחַת-  
 הָעָרִים אֲשֶׁר הִבְדִּיל מֹשֶׁה וַהֲגִיד אֶת-הַדָּבָר אֶל-הַשִּׁפְטִים וַיָּשֹׁב  
 שָׁם עַד מוֹת-הַכֹּהֵן הַגָּדוֹל: וְהָיָה אִם יֵרֵד אַחֲרָיו אַחִי-הַמָּת  
 וּמָצָאוּ בְּדֶרֶךְ וְהָרַג אֹתוֹ, הִנֵּה דָמוֹ בְּרָאשׁוֹ, כִּי לֹא עָשָׂה כְּכַתוּב  
 בְּסֵפֶר הַזֶּה וְלֹא הִצִּיל אֶת-נַפְשׁוֹ (9) וַיֹּאמֶר יְהוָה אֶל-אַבְרָהָם,

<sup>a</sup> 'One . . . another' is expressed in Hebrew as 'a man . . . his friend'.

<sup>b</sup> Supply 'was' in the English.

<sup>c</sup> Here has the meaning 'or'.

<sup>d</sup> i.e. the chronicles.

עָבַר בְּאֶרֶץ הַזֹּאת כִּי לֹךְ נִתְּתִיהָ וּלְזָרְעָהּ עַד-עוֹלָם: וַיֹּאמֶר  
 אֲבִרְהָם, יְהוָה אֱלֹהִים מִה-תִּתֶּן לִי וְאֵין לִי בֶן וְשָׂרָה אִשְׁתִּי זָקְנָה  
 מְאֹד (10) רָאָה פֶּרְעָה כִּי יָצְאוּ בְנֵי-יִשְׂרָאֵל מֵאֶרֶצוֹ וְלֹא שָׁבוּ  
 מִצְרַיִמָּה וַיַּחֲזֹק אֶת-לִבּוֹ וַיִּקַּח אֶת-עַמּוֹ אֹתוֹ וַיַּרְדֵּף אַחֲרֵיהֶם  
 (11) הִנֵּה זָקְנָתִי וְלֹא רָאוּ עֵינַי צָדִיק וְעֹזֵב וְזָרְעוֹ מִבִּקֵּשׁ לֶחֶם  
 (12) וּבְאֶרֶוֹן-הַקֹּדֶשׁ הָיוּ שְׁנֵי-לוֹחֹת הַבְּרִית אֲשֶׁר נָתַן יְהוָה  
 לְמֹשֶׁה עַל הַר-סִינַי (13) מִי יַעֲמֹד לְפָנַיָּהּ יְהוָה בְּשַׁפְּטָהּ אֶת-  
 הָעוֹלָם (14) לָמָּה שָׁכַחְתָּנִי יְהוָה וַתַּעֲזֹבֵנִי בֵּיד אִיכָבִי (15) עָבַר  
 לִפְנֵי-הָעָם, אַתָּה וְהַכֹּהֲנִים אַתָּה וְדַבָּרְךָ אֲלֵיהֶם לֵאמֹר הִתְחַזְקוּ  
 וּבִטְחוּ בַיהוָה (16) בַּיּוֹם הַהוּא, אָמַר יְהוָה, הָעָרִים תַּעֲזֹבֶנָּה  
 כַּמִּדְבָּר וַאֲמָרוּ הָעֹבְרִים אֵיךְ הָעָם הַיֵּשֵׁב בְּהִנֵּה

(1) And Joseph dreamed another dream and he told (it) to his father, and he said unto him, 'Behold in my dream the sun and the stars (were) falling before me to the earth.'<sup>b</sup> And his father was angry with him exceedingly and he said, 'Shall we indeed fall before thee to the earth<sup>b</sup> as before a king?' And he kept the matter in his heart. (2) Moses returned to Egypt, for all the men who (were) seeking his life were dead; and he stood before Pharaoh, he and Aaron his brother, and he spoke all the words which the Lord had commanded him. (3) Ye shall not cause your children to pass through (the) fire, as the way of the nations among whom ye dwell ('which ye dwell among them'). (4) And it came to pass as the people heard (inf. constr.) the words of Joshua that (waw consec.) they said unto him: 'The Lord the God of our fathers we will serve and His law we will keep all the days, and we will hearken in thy voice as we hearkened to Moses.' (5) If a man shall have a Hebrew servant and the servant shall take unto himself a wife and he shall have children and if he shall say, 'I will not forsake my wife and my children in the house

<sup>a</sup> Construct of שְׁנֵים, lit. 'a pair of' (see p. 243 (b)).

<sup>b</sup> 'Earthwards'—אֶרְצָה, with old acc. case-ending.



of my master', then (waw consec.) they shall bring him near unto the judges of his city and the master shall tell (to) them the words of his servant and the servant shall serve him for ever. (6) Because (כִּי) thou hast pursued him and thou hast said in thy heart, 'I will slay him', behold thy blood is on ('in') thy head. (7) The prophet sat in the dust and he called in a great voice, 'Behold Thy city is forsaken and Thy holy temple ("Thy temple of holiness"<sup>a</sup>) is burned to the ground, for the king hath sinned before Thee and he caused Thy people to sin.' (8) And the Lord spoke unto Joshua saying: 'Be strong, for I will not forsake thee and My angel shall be with thee as he was with Moses My servant.' (9) If the sheep of thy neighbour shall be in the way and there is no shepherd with them, thou shalt not leave them in the way but (כִּי) thou shalt indeed gather them unto thee and thou shalt send to tell (to) thy neighbour, and thou shalt remember that I am the Lord thy God. (10) All the wise men of Pharaoh came and they stood before him and they heard the dream which he related to them and they knew not what to tell (to) him for they were exceedingly afraid. (11) Forget ye not the signs which I have given to you in Egypt and on the sea and ye shall tell (to) your children and (to) your children's children.

## 70. PE 'ALEP VERBS

The letter א, besides being a guttural, is also a quiescent letter (pp. 18 f.) and, in the case of five verbs, it quiesces and loses its consonantal value; these verbs therefore form a class in themselves and are called Pe 'Alep verbs. They are: אָכַל 'to eat' ('devour, consume'); אָבַד 'to perish', 'to be lost'; אָמַר 'to say'; אָבָה 'to be willing'; and אָפַךְ 'to bake' (the latter two being Lamed He verbs as well as Pe 'Aleps—doubly weak).

<sup>a</sup> See Appendix 5, p. 253.

## QAL

<i>Perf.</i> :	he hath eaten	אָכַל	<i>Imperf.</i> :	he will eat	יֹאכַל <sup>a</sup>
	she	„ אָכְלָה		she	„ תֹּאכַל
		&c.			
	ye (m.) have	„ אָכְלָתֶם		thou (m.) wilt	„ תֹּאכַל
	ye (f.)	„ אָכְלָתֶיךָ		thou (f.)	„ תֹּאכְלִי
		&c.		I (c.) shall	„ אֶכַּל
					(for אֶאֱכַל)
<i>Imper.</i> :	eat thou (m.)	אֱכַל		they (m.) will	„ יֹאכְלוּ
	„ (f.)	אֱכָלִי		they (f.)	„ תֹּאכְלֶינָה
	„ ye (m.)	אֱכָלוּ		ye (m.)	„ תֹּאכְלוּ
	„ (f.)	אֱכָלְנָה		ye (f.)	„ תֹּאכְלֶינָה
<i>Part.</i> :	eating (m. sg.)	אֹכֵל		we (c.) shall	„ נֹאכַל
<i>Inf. absolute</i> :		אֲכֹל			
<i>construct</i> :		אֲכַל	<i>Cohort.</i> :	let me eat	אֲכָלָה
	with ל	לֵאכַל			(for אֶאֱכָלָה)

The Qal Perfect is the same as that of the Pe Guttural verb. The Imperfect is יֹאכַל (instead of an expected יֵאֱכַל). The א attracts Hataf-Seghol in preference to the Hataf-Pathah, as seen from the Imperative and the Infinitive Construct (אֲכָל).

NOTE: The verb אָמַר 'to say' behaves in a special way in the Infinitive Construct with the prefixed preposition, being לֵאמֹר instead of לְאָמַר, and the א is silent. The 3rd sg. m. Imperfect יֹאמַר with waw consecutive is:

- (a) וַיֹּאמֶר in pause, followed *immediately* by the words spoken, without any intervening word or words, thus: 'He called unto his servants and he said: "Hear ye my words"'

קָרָא אֶל-עֲבָדָיו וַיֹּאמֶר שְׁמְעוּ אֶת-דְּבָרַי:

- (b) Generally וַיֹּאמֶר; i.e. יֹאמַר with the accent put back one place, so that the last syllable being closed and now

<sup>a</sup> In pause: יֹאכַל &c.

unaccented is shortened. 'He called unto his servants and he said unto them: 'Hear ye my words''

קָרָא אֶל-עֲבָדָיו וַיֹּאמֶר אֲלֵיהֶם שְׁמְעוּ אֶת-דְּבָרַי:

With the  $\left. \begin{array}{l} 3rd \text{ f. sg.} \\ 2nd \text{ m. sg.} \end{array} \right\}$  it is similarly וַתֹּאמֶר

„ „ 1st pl. „ „ „ וַנֹּאמֶר

but „ „ 1st sg. it is וַאֲמַר<sup>a</sup>

The other conjugations follow the Pe Guttural. The real divergence of the Pe 'Alep is in the Imperfect Qal.

### EXERCISE 29

serpent	נָחָשׁ	then	אָז	to perish, be lost	אָבַד
naked	עֵירָם	lest	פֶּן	to open (the eyes)	פָּקַח <sup>b</sup>
(pl.)	עֵירָמִים				

(1) וַיֹּאמֶר הַנָּחָשׁ אֶל-הָאִשָּׁה, הֲצֹוָה אֶתְכֶם אֱלֹהִים לֵאמֹר, לֹא תֹאכְלוּ מִכָּל עֵצֵי-הָעֵץ: וַתֹּאמֶר אֵלָיו הָאִשָּׁה, מִפְּרִי-עֵצֵי-הָעֵץ אֶכּוֹל נָאכֵל, וּמִפְּרִי-הָעֵץ אֲשֶׁר בְּתוֹךְ-הָעֵץ אֹמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ: וַיֹּאמֶר הַנָּחָשׁ, יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ תִפְקְחֶנָּה עֵינֵיכֶם וִידַעְתֶּם אֶת-הַטּוֹב וְאֶת-הָרָע: וַתִּקַּח הָאִשָּׁה מִפְּרִי-הָעֵץ וַתֹּאכֵל וַתֵּתֶן גַּם לְאִישָׁהּ וַיֹּאכֵל עִמָּה: וַיִּשְׁמְעוּ אֶת-קוֹל-יְהוָה אֱלֹהִים מִתְהַלֵּךְ בָּעֵץ לְרוּחַ הַיּוֹם וַיִּתְחַבְּאוּ בְּתוֹךְ הָעֵצִים כִּי עֵירָמִים הָמָּה: וַיֹּאמֶר אֱלֹהִים אֶל-הָאָדָם, מִי הִגִּיד לְךָ כִּי עֵירָם אַתָּה הֵמֶן-הָעֵץ אֲשֶׁר אָמַרְתִּי לְךָ לֹא-תֹאכֵל מִמֶּנּוּ אָכַלְתָּ: וַיֹּאמֶר הָאָדָם, הָאִשָּׁה אֲשֶׁר נָתַתָּ לִּי הִיא נָתְנָה לִּי וָאֲכָח מִיָּדָהּ וָאָכַל (2) הַשֹּׁמְרוֹ לָכֶם מָאֵד פֶּן-תֹּאמְרוּ בְּלִבְבְּכֶם נַעֲבֹדָה אֶת-אֱלֹהֵי-הַגּוֹיִם אֲשֶׁר אֲנִינּוּ יֹשְׁבִים בְּתוֹכָם וְהִלַּכְתֶּם אַחֲרֵיהֶם, כִּי

<sup>a</sup> It was pointed out on p. 114 (b), N.B., that the 1st sg. has no shortened form of the Imperfect.

<sup>b</sup> Used only for opening *the eyes*.

<sup>c</sup> The context determines the function of the conjunction; here it means 'but' (see p. 40, footnote a).

<sup>d</sup> Supply 'were'.

<sup>e</sup> 'Watch yourselves', i.e. 'take heed'.

שְׁפוּט אֲשַׁפֵּט אֶתְכֶם, וַיֵּצֵא מִנִּי אֵשׁ וְאָכְלָה אֶתְכֶם וְאֶבְדֶּתֶם  
 מֵעַל פְּנֵי-הָאָדָמָה (3) וַיֹּאמֶר מֹשֶׁה, הִנֵּה אֲנֹכִי בָּא אֶל-בְּנֵי-  
 יִשְׂרָאֵל וְאָמַרְתִּי אֲלֵיהֶם אֱלֹהֵי-אַבֹּתֵיכֶם שְׁלַחְנִי אֲלֵיכֶם לְהַצִּיל  
 אֶתְכֶם מִיַּד-מִצְרַיִם, וְאָמְרוּ אֵלַי מֶה-שְּׁמוֹ, מָה-אָמַר אֲלֵיהֶם  
 (4) וְנָשָׂא הַנְּבִיא אֶת-קוֹלוֹ וַיֹּאמֶר עֵירֹם יֵצֵא הָאָדָם אֶל-הָעוֹלָם  
 וְעֵירֹם שָׁב אֶל-הָאָדָמָה, יְהוּה נָתַן וַיְהוּה לָקַח: מִהֲלֵל שֵׁם-יְהוּה  
 עַד-עוֹלָם (5) לָמָּה תֹאמַר, יַעֲקֹב, עֲזָבֵנִי יְהוּה וַיִּסְתֵּר אֶת-פָּנָיו  
 מִנִּי, הֲלֹא אַתָּה עֲזַבְתָּ וּתְעַבַּד אֶת-אֱלֹהֵי-כְנָעַן (6) אָמַר אֶל-  
 אֶהֱרֹן אַחִיךָ וְאֶל-בְּנָיו הַכֹּהֲנִים, קְדוּשִׁים אַתֶּם לֹאֱלֹהֵיכֶם (7) יֵרֵד  
 כְּבוֹד-יְהוּה בַּמִּחָנָה וַיִּדְבֹּר יְהוּה אֶל-מֹשֶׁה לֵּאמֹר שְׁמַעְתִּי אֶת-  
 קוֹל בְּנֵי-יִשְׂרָאֵל הָאֹמְרִים מִי יֹאכִלֵנוּ בָּשָׂר כִּי טוֹב הָיָה לָנוּ  
 בְּאֶרֶץ-מִצְרַיִם בְּאָכְלֵנוּ בָּשָׂר, וְעַתָּה הִנֵּנִי מַאֲבִיד אֶתֶּם מֵעַל פְּנֵי-  
 הָאָדָמָה וְלֹא יִזְכָּר שְׁמֹךְ עַד-עוֹלָם: וַיְהִי כַּשְׂמַעַ מֹשֶׁה אֶת-  
 דְּבַר-יְהוּה וַיִּפֹּל עַל-פָּנָיו אֲרָצָה וַיֹּאמֶר יְהוּה אֱלֹהֵי אֲשֶׁר  
 עֲמַדְתִּי לְפָנֶיךָ בְּאַמֶּת, אֶל-נָא תִשְׁחַת אֶת-הָעַם הַזֶּה, פֶּן-יֹאמְרוּ  
 הַגּוֹיִם כִּי לֹא יָכַלְתָּ לְהַלְחֵם בְּאֱלֹהֵי-כְנָעַן וּתְהַרְגֵם בַּמִּדְבָּר  
 (8) וַיְהִי כַּאֲשֶׁר שָׁמוּ לְפָנָיו לֶחֶם לֶאֱכֹל וַיֹּאמֶר אֲלֵיהֶם, אִם טוֹב  
 בְּעֵינֵיכֶם לֹא אֲכַל עַד-אֲשֶׁר דְּבַרְתִּי אֶת-דְּבָרִי: וַיֹּאמְרוּ אֵלָיו  
 וַדָּבָר-נָא כִּי שָׁמַעִים אֲנֻחֲנוּ: וַיֹּאמֶר, עֲבֹד אֲבֹרָהִם אֲנֹכִי: וַיֹּאמֶר  
 אֵלַי אֲדוֹנִי לֹא תִקַּח אִשָּׁה לְבָנִי לְיִצְחָק מִבְּנוֹת-הַכְּנָעָנִי אֲשֶׁר  
 אֲנֹכִי יוֹשֵׁב בְּאֶרֶצוֹ, וְעַתָּה קַח לָךְ אֲנָשִׁים מֵעַבְדֵי-בֵיתִי וְהִלַּכְתָּ  
 אֶל-בֵּית-אָבִי וְלִקְחָתָּ אִשָּׁה לְבָנִי מִשָּׁם: וַיְהִי בָעֶרֶב וַהֲגִי עֹמֵד  
 בַּדֶּרֶךְ וַהֲגִה הַיִּלְדָּה לְפָנָי וּתְגַדֵּלִי אֶת-שְׁמָהּ וְאֶת-שֵׁם בֵּית-  
 אָבִיהָ: וַיְהִי כַּשְׁמָעִי אֶת-דְּבָרֶיהָ וְאָפַל עַל-פָּנָי וַאֲהַלֵּל אֶת-  
 שֵׁם-יְהוּה אֲשֶׁר לֹא עָזַב אֶת-אֲדוֹנִי (9) בָּא הַנְּבִיא אֶל בֵּית-  
 הָאִשָּׁה אֲשֶׁר הָיָה שָׁם הַיֶּלֶד הַמֵּת וַיִּתְּפֵלֵל אֶל-יְהוּה כָּל-

<sup>a</sup> Participle.

<sup>b</sup> 'Surely'. See p. 80, footnote c.

<sup>c</sup> Understand 'was' (standing).

הִלָּלָהּ: וַיְהִי בַבֹּקֶר וַתִּפְקְחֶנָּה עֵינֵי-הַיָּלֵד, וַתִּקַּח הָאִשָּׁה אֶת-  
בָּנָהּ וַתֹּאמֶר עָתָה יֵרָעָתִי כִּי אִישׁ-אֱלֹהִים אָתָּה

(1) Thus shalt thou say unto the house of Jacob: 'Behold a great camp cometh against you and the enemy shall capture your cities and he will take your sons and daughters with him to his land and there will be only old men in the cities.' (2) What shall we say unto Thee, Lord? Are we not Thy children and Thou our father, and why shall we perish before<sup>a</sup> Thine eyes? (3) The king lifted up his voice and he said: 'Great is the Lord who delivereth those who trust (participle with article<sup>b</sup>) in Him, but (conjunction) those who forsake<sup>c</sup> His law will surely perish from (upon) the face of the ground.' (4) Destroy me not, Lord, lest the wicked (pl.) shall say in their heart, 'The righteous (man) hath perished and there is no salvation for him in God'. (5) Samuel and the king sat (down) to eat bread before the Lord, and the elders of Israel with them. (6) And God said unto the man: 'Because thou hast transgressed My commandment and thou hast taken from the fruit of the tree which is in the midst of the garden, behold thou shalt indeed work the ground and in (the) distress thou shalt eat bread.' (7) The daughters of the dead man came unto Moses and they said unto him: 'Behold our father is dead and he was not in the congregation of the wicked (pl.) whom the Lord destroyed, and why shall his name perish from the midst of Israel, for he hath not a son'. And Moses brought near their judgement before the Lord. (8) 'Behold I have sent upon them the serpents and they ate the fruit of their land until [עַד-אֲשֶׁר] they had not bread to eat, and they have not returned yet unto Me', said the Lord. (9) A fire came down from heaven and consumed them and they perished, they and all that they had. (10) Thou hast watched over us in the wilderness and from the heavens Thou hast sent (to) us bread to eat and Thou hast not forsaken us. (11) The spies opened their eyes and behold before them (was) a great city. (12) The woman gave (to) me from the fruit and I ate; and I hid myself for I knew that I am naked.

<sup>a</sup> 'To Thine eyes'.

<sup>b</sup> i.e. 'the (ones) trusting'.

<sup>c</sup> Cons. pl. part.—'the forsakers of . . . '.

## 71. 'AYIN GUTTURAL VERBS

When the second root-letter of a verb is a guttural—i.e. when it is an 'Ayin Guttural verb—its pointing is modified because of the guttural, thus:

## QAL

<i>Perf.:</i>	he hath chosen	בָּחַר	<i>Imperf.:</i>	he will choose	יִבְחַר
	she „	בָּחַרָהּ		she „	תִּבְחַר
	thou (m.) hast „	בָּחַרְתָּ		thou (m.) wilt „	תִּבְחַר
	thou (f.) „	בָּחַרְתְּ		thou (f.) „	תִּבְחָרִי
	I (c.) have „	בָּחַרְתִּי		I (c.) shall „	אֶבְחַר
				they (m.) will „	יִבְחְרוּ
	they (c.) „	בָּחֲרוּ		they (f.) „	תִּבְחַרְנָה
	ye (m.) „	בָּחַרְתֶּם		ye (m.) „	תִּבְחְרוּ
	ye (f.) „	בָּחַרְתֶּן		ye (f.) „	תִּבְחַרְנָה
	we (c.) „	בָּחַרְנוּ		we (c.) shall „	נִבְחַר

*Part.*

<i>active:</i> choosing (m. sg.)	בֹּחֵר
&c.	
<i>passive:</i> chosen (m. sg.)	בְּחוּר
&c.	

<i>Cohort.:</i> let me (c.) „	אֶבְחַרְהָ
let us (c.) „	נִבְחַרְהָ

<i>Inf. absolute:</i>	בַּחֹר	<i>Imper.:</i> choose thou (m.)	בְּחַר
<i>construct:</i>	בַּחֲר	„ (f.)	בְּחָרִי
„ with ל	לְבַחֵר	„ ye (m.)	בְּחֲרוּ
„ with suffix	בְּחֹרֻ	„ (f.)	בְּחַרְנָה

*The Perfect* is normal except that the 3rd f. sg. and the 3rd pl. have a composite shewa under the guttural. Similarly in *the Imperfect* 2nd f. sg., 3rd m. pl., and 2nd m. pl., and Cohortative; while in the other persons the vowel under the guttural is

Pathah. Note how in the Imperative f. sg. and m. pl. the first radical (which, in the Imperfect, has a shewa) assumes the short vowel corresponding to the following composite shewa.

## NIPHAL

<i>Perf.:</i>	he was chosen	נִבְחַר	<i>Imperf.:</i>	he will be chosen	יִבְחַר
	she	„ נִבְחְרָה		she	„ תִּבְחַר
	thou (m.) wast	„ נִבְחַרְתָּ		thou (m.) wilt	„ תִּבְחַר
	thou (f.)	„ נִבְחַרְתְּ		thou (f.)	„ תִּבְחָרִי
		&c.			&c.
	they (c.) were	„ נִבְחְרוּ		they (m.)	„ יִבְחְרוּ
		&c.			&c.
<i>Part.:</i>					
	being chosen (m. sg.)	נִבְחָר	<i>Imper.:</i>	be thou (m.) chosen	הִבְחַר
		&c.			&c.
<i>Inf. absolute:</i>		נִבְחַר	<i>Inf. construct:</i>		הִבְחַר

The Niphal of the 'Ayin Guttural is practically normal, except that the composite shewa replaces the simple shewa under the guttural.

## PIEL

In Piel, Pual, and Hithpael the second root-letter is doubled and has Dagheš Forte, but when the second root-letter is a guttural or ך the preceding vowel is lengthened instead. This regularly occurs when the second root-letter is א (as מֵאֵן for מֵאֵן 'to refuse') or ר (as בִּרְךָ for בִּרְךָ 'to bless'). When the second root-letter is the harsh ה or even ע the preceding vowel is usually not lengthened (as שִׁחַת 'to destroy', מָהֵר 'to hurry', בִּעַר 'to burn'); the doubling is said to be implicit. Though strictly not an 'Ayin Guttural verb בִּרַךְ may here be classed as one, since in Piel the medial ר behaves as a guttural in not receiving Dagheš Forte:

<i>Perf.</i> :	he (hath) blessed	בָּרַךְ	<i>Imperf.</i> :	he will bless	יְבָרֵךְ
		(for בָּרַךְ)			(for יְבָרֵךְ)
	she	„ בָּרְכָה		she	„ תְּבָרֵךְ
	thou (m.) hast	„ בָּרַכְתָּ		thou (m.) wilt	„ תְּבָרֵךְ
	thou (f.)	„ בָּרַכְתְּ		thou (f.)	„ תְּבָרְכִי
	I (c.) have	„ בָּרַכְתִּי		I (c.) shall	„ אֲבָרֵךְ
	they (c.)	„ בָּרְכוּ		they (m.) will	„ יְבָרְכוּ
				they (f.)	„ תְּבָרְכֶנָּה
	ye (m.)	„ בָּרַכְתֶּם		ye (m.)	„ תְּבָרְכוּ
	ye (f.)	„ בָּרַכְתֶּן		ye (f.)	„ תְּבָרְכֶנָּה
	we (c.)	„ בָּרַכְנוּ		we (c.) shall	„ נִבָּרֵךְ
<i>Imperf.</i> :	bless thou (m.)	בָּרַךְ	<i>Cohort.</i> :	let me (c.)	„ אֲבָרְכָה
	„ (f.)	בָּרְכִי		let us (c.)	„ נִבָּרְכָה
	„ ye (m.)	בָּרְכוּ	<i>Imperf. with Waw</i>		
	„ (f.)	בָּרְכֶנָּה	<i>Consecutive :</i>		
				and he blessed	וַיְבָרֵךְ
<i>Part.</i> :	blessing (m. sg.)	מְבָרֵךְ	<i>Infinitives :</i>		בָּרֵךְ
		&c.			

NOTE : When the Imperfect יְבָרֵךְ receives the waw consecutive the accent is retarded one place, so that the *closed syllable* בָּרֵךְ being now *unaccented* shortens its vowel, becoming בָּרֵךְ (just as אֵת becomes אֶת) — וַיְבָרֵךְ.

## PUAL

<i>Perf.</i> :	he was blessed	בָּרַךְ	<i>Imperf.</i> :	he will be blessed	יְבָרֵךְ
		(for בָּרַךְ)			(for יְבָרֵךְ)
	she	„ בָּרְכָה		she	„ תְּבָרֵךְ
	thou (m.) wast	„ בָּרַכְתָּ		thou (m.) wilt	„ תְּבָרֵךְ
	thou (f.)	„ בָּרַכְתְּ		thou (f.)	„ תְּבָרְכִי
	I (c.) was	„ בָּרַכְתִּי		I (c.) shall	„ אֲבָרֵךְ
	they (c.) were	„ בָּרְכוּ		they (m.) will	„ יְבָרְכוּ
				they (f.)	„ תְּבָרְכֶנָּה



*Perf. :*

ye (m.) were blessed בְּרַכְתֶּם  
ye (f.) „ בְּרַכְתֶּן  
we (c.) „ בְּרַכְנוּ

*Imperf. :*

ye (m.) will be blessed תְּבָרְכוּ  
ye (f.) „ תְּבָרְכֶנָּה  
we (c.) shall „ נְבָרֵךְ

*Part. :*

(being) blessed (m. sg.) מְבָרֵךְ  
&c.

*Infinitives :*

בָּרֵךְ

NOTE: The alternate *o* vowel for the *u* of Pual is analogous to the process explained on page 144 on the Hophal of the Pe Nun verb (which is הִנֵּשׁ *u* for הִנֵּשׁ *o*).

### HITHPAEL

*Perf. :*

he (hath) blessed himself הִתְבָּרַךְ  
she herself הִתְבָּרְכָה  
&c.

*Imperf. :*

he will bless himself יִתְבָּרַךְ  
she herself תִּתְבָּרַךְ  
&c.

*Imperf. :* bless thyself (m.)

הִתְבָּרַךְ  
&c.

*Part. :* blessing himself

מִתְבָּרַךְ  
&c.

*Infinitives :*

הִתְבָּרַךְ

The following illustrates the pointing of an 'Ayin Guttural verb in Piel, Pual, and Hithpael where, though Dagheš Forte is absent in the guttural, there is no lengthening of the preceding vowel :

### PIEL

*Perf. :* he (hath) comforted נָחַם  
*Imperf. :* he will comfort יִנַּחֵם  
*Imperf. :* comfort thou (m.) נַחֵם  
*Part. :* comforting (m. sg.) מְנַחֵם  
*Infinitives :* נַחֵם

### PUAL

he was comforted נָחַם  
he will be comforted יִנַּחֵם  
being comforted (m. sg.) מְנַחֵם  
נָחַם

## HITHPAEL

*Perf.*: he (hath) comforted himself הִתְנַחֵם

*Imperf.*: he will comfort himself יִתְנַחֵם

*Imper.*: comfort thyself (m.) הִתְנַחֵם

*Part.*: comforting himself מְתַנַּחֵם

*Infinitives*: הִתְנַחֵם

## EXERCISE 30

gift, offering	מִנְחָה	time, season	עֵת
famine, hunger	רָעָב	with suffix	עִתּוֹ
kindness (segholate)	חֶסֶד	pl.	עִתִּים

(1) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּחְזַק הָרָעָב בְּמִצְרָיִם וַתִּרְעַב  
כָּל-הָאָרֶץ וַיֵּצֵעַק כָּל-הָעָם אֶל-פַּרְעֹה לֵאמֹר תְּנֵה לָנוּ לֶחֶם  
לֵאכֹל: וַיֹּאמֶר אֲלֵיהֶם פַּרְעֹה לָמָּה תִצָּעְקוּ אֵלַי, בִּקְשׁוּ לָחֶם  
מִיֹּסֵף וְהוּא יִתֵּן לָכֶם: וַיִּשְׁלַחוּ אֶל-יֹסֵף לֵאמֹר לָמָּה יֵאבְדּוּ  
עַבְדֶּיךָ בְּרָעָב: וַיֹּאמֶר אֲלֵיהֶם יֹסֵף, מְכֹרוּ לִי אַדְמַתְכֶם וְנִתְתִּי  
לָכֶם לֶחֶם: וַיִּמְכְּרוּ לוֹ אֶת-אַדְמַתָּם וַיִּתֵּן לָהֶם לֶחֶם: רַק  
הַכֹּהֲנִים לִבְדָּם לֹא מְכָרוּ לוֹ אֶת-אַדְמַתָּם, כִּי קָדָשׁ הִיא  
לֵאלֹהֵי-מִצְרָיִם (2) וַאֲבָרְהָם זָקֵן מְאֹד וַיִּבְרָךְ אֱלֹהִים וַיְהִי-  
לוֹ צֶאֱן וּבָקָר וְכֶסֶף וְזָהָב וַעֲבָדִים רַבִּים: וַיִּתְּפֹלֵל אַבְרָהָם  
אֶל-יְהוָה וַיֹּאמֶר לָמָּה לִּי כָל-הַכְּבוֹד הַזֶּה וְלִי לֹא נָתַתָּ זָרַע:  
וְאַתָּה אֲמַרְתָּ אֵלַי הִנֵּה זָרַעךָ יִהְיֶה כְּכוֹכְבֵי-הַשָּׁמַיִם וְכַעֲפֹר-  
הָאָרֶץ אֲשֶׁר אִם יָכֹל אִישׁ לִסְפֹּר אַתֶּם כֹּה יִסְפֹּר זָרַעךָ  
(3) וַיְהִי כִשְׁמֹעַ עֲשׂוֹ אֶת-דְּבָרֵי-אָבִיו וַיֵּצֵעַק בְּקוֹל גָּדוֹל, בְּרֹךְ  
גַּם אֶתִּי אָבִי: וַיֹּאמֶר יִצְחָק, בָּא אֵלַי אַחִיךָ וַאֲבָרְכָהוּ וְאַתָּן  
אֶתְּךָ לוֹ לְעֶבֶד וְהוּא יִמְשַׁל בְּךָ: וַיֹּאמֶר עֲשׂוֹ הַבְּרָכָה אַחַת אֵין

<sup>a</sup> The Hē Interrogative. Before a shewa the composite shewa under the ה becomes the corresponding short vowel (p. 80). This ה cannot be confused with the article, since there is no following Dagheš Forte.

לָךְ אָבִי: וַיֹּאמֶר יִצְחָק הִנֵּה בִרְכָתִי אִתּוֹ, גַּם בָּרוּךְ יְהִיָּה:  
וַיֹּאמֶר עֲשׂוּ בָלְבֹ, אַחֲרֵי מוֹת-אָבִי אֶהְרָגָה אֶת-אָחִי (4) צֹה  
יַעֲקֹב אֶת-עֲבָדָיו לֵאמֹר כִּי יִשְׁאַל אֶתְכֶם עֲשׂוּ אָחִי לְמִי אַתֶּם  
וְלְמִי אֵלֶּה לְפָנֵיכֶם, וְאָמַרְתֶּם, לִיַּעֲקֹב עֲבָדָה מְנַחֶה הִיא שְׁלוּחָה  
לְאֲדוֹנָי לַעֲשׂוּ לְמִצְאָ חֵן בְּעֵינָיו וְהִנֵּה הוּא אַחֲרֵינוּ (5) בָּעֵת  
הַהִיא, אָמַר יְהוָה, יְהִיָּה רָעַב בְּכָל-הָאָרֶץ, רָעַב לֹא לָלֶחֶם  
כִּי לְשֹׁמֵעַ אֶת-דְּבַר-יְהוָה: וּבָךְ יִתְבָּרְכוּ כָל גּוֹיֵי-הָאָרֶץ, כִּי  
שֵׁם-יְהוָה נִקְרָא עָלֶיךָ (6) אֲבָרְכָה אֶת-יְהוָה בְּכָל-עֵת, בְּקִהְלֵ-  
עַמִּים אֲהַלְלֵנוּ: כִּי גָדוֹל עַד-שָׁמַיִם חֲסִדּוֹ, וּבְכָל-הָאָרֶץ כְּבוֹדּוֹ  
(7) בָּרוּךְ אַתָּה יְהוָה הַנָּתֵן לְכָל-בָּשָׂר אֶת-לֶחֶמוֹ בְּעֵתוֹ (8) בָּרְכוּ  
אֶת-יְהוָה כָּל-קְדוֹשָׁיו, סִפְרוּ אֶת-חֲסִדּוֹ בְּכָל-עֵת (9) וַיִּדְבֹר  
יְהוָה אֶל-מֹשֶׁה לֵאמֹר בְּחַר לָךְ אֲנָשִׁים מִקְּרָאִי־יִשְׂרָאֵל וְשַׁלַּחְתָּ  
אֹתָם אֶרְצָה כְּנָעַן: וְרָאוּ אֶת-הָאָרֶץ הַטּוֹבָה הִיא אִם רָעָה  
וְאֶת-הָעָרִים הַגְּדוֹלוֹת הֵנָּה אִם קְטָנוֹת, וְלָקַחוּ מִפְּרִי-הָאָרֶץ  
וְשָׁבוּ אֶל-הַמִּחְנֶה וְהִגִּידוּ לָעָם אֵת אֲשֶׁר רָאוּ: וַיִּבְחַר מֹשֶׁה  
אֲנָשִׁי־אֱמֶת וַיִּשְׁלַח אֶרְצָה כְּנָעַן כַּאֲשֶׁר צִוָּה אֹתוֹ יְהוָה כֵּן עָשָׂה:

(1) Joseph saw his brothers among the (ones) coming to Egypt and he drew near unto them and he asked them, saying: 'Is it well with (ל) your old father?' and they said, 'It is well, and behold our small brother hath come down with us'. (2) The servant of Abraham said unto them, 'Behold I stood in the way and I asked the girl, saying, "Is there a place in thy house for me and for the men who are with me?"'; and she said: "There is place for my lord and for his men." And I gave (to) her the silver. And now, my master is old and the Lord hath blessed him, and he hath given all that he hath to his son Isaac whom Sarah his wife hath borne to him. And now, if it is good in your eyes, let us ask (Cohort.) the girl if she will be a wife to the son of my master, and she shall go after me to the house of my master.' (3) The priest of the city came forth and he blessed Abraham

<sup>a</sup> See footnote on previous page.

<sup>b</sup> 'or'.

and<sup>a</sup> he said: 'Blessed art thou to the Lord who hath given thine enemies in thy hand; and now give (to) us the people, and the gold and the silver take thou for thyself'. (4) The prophet called unto the people who had gathered together upon the mountain and he said: 'Choose ye this day between the Lord and (between) the gods of Canaan'. (5) And the Lord spoke unto Moses saying, 'Why dost<sup>a</sup> thou cry unto Me? Speak unto them and they shall go into the midst of the sea and they shall see that I shall not forsake them.' (6) David brought the priest near unto him and he inquired of [2] the Lord saying, 'Wilt 'Thou give this city in my hand when I shall fight against it?' (7) Jacob saw Rachel and he drew near unto her and he said, 'The daughter of whom art thou?'; and she said unto him, 'I am the daughter of Laban'. And Jacob told (to) her that he (was) the son of her father's sister. (8) Joseph saw the gift which Jacob his father sent and he took (it) from their hand and he said unto them, 'In the evening you shall eat with me'.

## 72. LAMED GUTTURAL VERBS

Bearing in mind the peculiarities of the gutturals, a verb whose third root-letter is a guttural—i.e. a Lamed Guttural verb—is pointed thus:

QAL			NIPHAL		
<i>Perf.:</i>	he (hath) heard &c. (regular)	שָׁמַע	he was heard &c. (regular)		נִשְׁמַע
<i>Imperf.:</i>	he will hear	יִשְׁמַע	he will be heard		יִשְׁמַע
	she „	תִּשְׁמַע	she „		תִּשְׁמַע
	thou (m.) wilt „	תִּשְׁמַע	thou (m.) wilt „		תִּשְׁמַע
	thou (f.) „	תִּשְׁמָעִי	thou (f.) „		תִּשְׁמָעִי
	I (c.) shall „	אֶשְׁמַע	I (c.) shall „		אֶשְׁמַע
	they (m.) will „	יִשְׁמְעוּ	they (m.) will „		יִשְׁמְעוּ
	they (f.) „	תִּשְׁמַעְנָה	they (f.) „		תִּשְׁמַעְנָה
	ye (m.) „	יִשְׁמְעוּ	ye (m.) „		יִשְׁמְעוּ
	ye (f.) „	תִּשְׁמַעְנָה	ye (f.) „		תִּשְׁמַעְנָה
	we (c.) shall „	נִשְׁמַע	we (c.) shall „		נִשְׁמַע

<sup>a</sup> Use the imperf. for continued action.

<i>Cohort.:</i> let me (c.) hear	אֶשְׁמָעָה	let me (c.) be heard	אֶשְׁמָעָה
<i>Imperf. with suffix:</i> he will hear me	יִשְׁמָעוּנִי		
<i>Imper.:</i> hear thou (m.)	שָׁמַע	be thou (m.)	הִשְׁמַע
„ (f.)	שָׁמְעִי	„ (f.)	הִשְׁמְעִי
„ ye (m.)	שָׁמְעוּ	„ ye (m.)	הִשְׁמְעוּ
„ (f.)	שָׁמְעֶנָּה	„ (f.)	הִשְׁמְעֶנָּה
<i>Imper. with suffix:</i> hear thou (m.) me	שָׁמְעֵנִי		
<i>Part.</i>			
<i>active:</i> hearing (m. sg.)	שֹׁמֵעַ		
„ (f. sg.)	שֹׁמְעָה &c.		
<i>passive:</i> heard (m. sg.)	שָׁמְעָה &c.	being heard (m. sg.)	נִשְׁמָע &c.
<i>Inf. absolute:</i>	שָׁמַעַ		נִשְׁמַעַ
<i>construct:</i>	שֹׁמֵעַ		נִשְׁמָע

In the Imperfect and the Imperative of Qal and Niphal the guttural requires the vowel Pathah before it (pp. 19 f.); when a suffix is attached, the short vowel Pathah is in an open syllable which is unaccented and lengthened to Qames. In the Qal Infinitives and active Participle the guttural takes a Furtive Pathah after the full accented vowel (pp. 19 f.).

# HIPHIL

<i>Perf.:</i>		<i>Imperf.:</i>	
he (hath) caused to hear	הִשְׁמִיעַ	he will cause to hear	יִשְׁמִיעַ
she „	הִשְׁמִיעָה	she „	תִּשְׁמִיעַ
thou (m.) hast	הִשְׁמַעְתָּ	thou (m.) wilt	תִּשְׁמִיעַ
&c. (regular)		thou (f.)	תִּשְׁמִיעִי
		I (c.) shall	אֶשְׁמִיעַ
<i>Imper.:</i>		they (m.) will	יִשְׁמִיעוּ
cause thou (m.) to hear	הִשְׁמַע	they (f.)	תִּשְׁמַעְנָה
„ (f.) „	הִשְׁמִיעִי	ye (m.)	תִּשְׁמִיעוּ
„ ye (m.) „	הִשְׁמִיעוּ	ye (f.)	תִּשְׁמַעְנָה
„ (f.) „	הִשְׁמַעְנָה	we (c.) shall	נִשְׁמִיעַ

*Part.:*

causing to hear (m. sg.) מִשְׁמִיעַ  
 „ (f. sg.) מִשְׁמִיעָה  
 &c.

*Shortened Imperf. Jussive:*

let him cause to hear יִשְׁמַע

*Inf. absolute:*

הִשְׁמַעַ

*Imperf. with Waw Consec.:*

and he caused to hear וַיִּשְׁמַע

*construct:*

הִשְׁמִיעַ

N.B. The Hophal הִשְׁמַעַ (Perf.), יִשְׁמַעַ (Imperf.), &c. is regular.

For the Piel and Hithpael the verb בָּקַע ('to divide') will serve:

## PIEL

*Perf.:* he (hath) split בָּקַע  
 she „ בָּקְעָה &c.  
*Imperf.:* he will split יִבְקַע  
 she „ תִּבְקַע &c.  
*Imper.:* split thou (m.) בָּקַע &c.  
*Part.:* splitting (m. sg.) מְבַקֵּעַ &c.  
*Inf. absolute:* בִּקְעַ  
*construct:* בִּקַּע

## HITHPAEL

he (hath) split himself הִתְבַּקַּע  
 she „ herself הִתְבַּקְּעָה &c.  
 he will split himself יִתְבַּקַּע  
 she „ תִּתְבַּקַּע &c.  
 split thyself (m.) הִתְבַּקַּע &c.  
 splitting himself מִתְבַּקֵּעַ &c.  
*absolute and construct:* הִתְבַּקַּע

N.B. Pual בִּקְעָה (Perf.), יִבְקַעַ (Imperf.), &c. is regular.

## EXERCISE 31

Reuben רְאוּבֵן

garment בְּגָד

Canaanite כְּנַעֲנִי

„ (with suffix) <sup>a</sup> בְּגָדִי

beast חֵיָּה

„ (pl.) בְּגָדִים

„ (pl. constr.) בְּגָדֵי

kingdom מַמְלָכָה (מַמְלָכֹת cons.)

to tear, rend

קָרַע

to send away, to let go שָׁלַח in Piel

שָׁלַח

to swear שָׁבַע in Niphal

וּשְׁבַע

<sup>a</sup> See p. 84 (c).

(1) שָׁב רְאוּבֵן הַבּוֹרָה, כִּי אָמַר בְּלִבּוֹ אֲצִילָה אֶת-יוֹסֵף מִיַּד-  
 אֲחִי וְשִׁלַּחְתִּי אֹתוֹ הַבַּיְתָה בְּשָׁלוֹם אֶל-אָבִיו, וְלֹא מָצָא אֶת-  
 יוֹסֵף בְּבוֹר: וַיִּשְׁאַל רְאוּבֵן אֶת-אָחִיו לֵאמֹר אֵיךְ הִנָּעַר, כִּי אֵינָנו  
 בְּבוֹר, וַיֹּאדָּמוּ לוֹ לֵאמֹר מִכְרָנוֹהוּ לְעֶבֶד מִצְרַיִמָּה: וַיְהִי כַשְׁמַע  
 רְאוּבֵן אֶת-דְּבָרֵיהֶם וַיִּפֹּל עַל-פָּנָיו אֲרָצָה וַיִּקְרַע אֶת-בְּגָדָיו  
 וַיִּצְעַק בְּקוֹל גָּדוֹל, וַמָּה נָּגִיד לְאָבִינוּ: וַיִּקְחוּ אֶת-בְּגֵדֵי-יוֹסֵף  
 אֲשֶׁר נָפְלוּ מֵעָלָיו וַיִּקְרְעוּ אֹתָם וַיִּשְׁפְּכוּ עָלֵיהֶם דָּם וַיֹּאמְרוּ,  
 כִּי יִרְאֶה יַעֲקֹב אֲבִינוּ אֶת-הַבְּגָדִים הַקְרוּעִים הָאֵלֶּה וְדָם  
 עָלֵיהֶם, אָמַר בְּגֵדֵי-בְנֵי הָמָּה, תִּהְיֶה רָעָה מִצְאָתָהוּ בְּדֶרֶךְ  
 וַתֹּאכַל אֹתוֹ (2) וַיִּשְׁמַע הַכְּנַעֲנִי הַיֹּשֵׁב בְּהָר אֵת כָּל-אֲשֶׁר עָשָׂה  
 יְהוֹשָׁע לְעַרְי-הַיַּרְדֵּן, וַיִּשְׁלַח מַלְאָכִים אֶל-כָּל-מֶלֶכִי הָאָרֶץ  
 לֵאמֹר אַתֶּם יֹדְעֹתֶם כִּי בָא עַם-יִשְׂרָאֵל מִהַמִּדְבָּר וַיִּלְחֶם  
 בְּעַרְי-הַיַּרְדֵּן וַיִּלְכֹּד אֹתָן וַיִּשְׂרֹף אֹתָן בָּאֵשׁ וְאֶת-כָּל-יִשְׁבֵּיהֶן  
 לָקַח לוֹ לְעֶבְדִּים: וְעַתָּה שְׁמְעוּ-נָא בְּקוֹלִי וְהִתְקַבְּצוּ אֵלַי  
 וְנִלְחַמְנוּ אִתּוֹ וְהִיאָבְדָנוּ אֹתוֹ מֵעַל-פְּנֵי-הָאָדָמָה, הֲלֹא אֲחִי  
 וְאֲנָשֵׁי-בְרִיתִי אַתֶּם: וַיִּמָּצְאוּ הַדְּבָרִים הָאֵלֶּה חֵן בְּעֵינֵי-הַמְּלָכִים  
 וַיִּתְקַבְּצוּ אֵלָיו, וְעַמָּהֶם עִם רַב כְּכֹכְבֵי הַשָּׁמַיִם: וַיֹּאדָּמוּ לִיהוֹשָׁע  
 לֵאמֹר הִנֵּה בָּאוּ כָל מֶלְכֵי-הָאָרֶץ לְהִלָּחֵם בָּנוּ, וְעַתָּה הִתְפַּלֵּל  
 לַיהוָה אֱלֹהֵינוּ לְהַצִּילָנוּ מִיָּדָם: וַיִּתְפַּלֵּל יְהוֹשָׁע לֵאמֹר אֵל-נָא  
 תִּתְּנֵנוּ בְּיַד-אֲבִיבֵינוּ כִּי בָּהּ לְבַדָּהּ בָּטַחְנוּ: וַיְהִי בָעֶרְב, וּמֶלְכֵי-  
 כּוֹעֶז אֲכָלִים בַּמַּחֲנֶה, וַיִּשְׁמַע אֱלֹהִים קוֹל כְּקוֹל-סוֹסִים רַבִּים,  
 וַתִּפֹּל עָלֵיהֶם יְרֵאת-יִשְׂרָאֵל וַיֹּאמְרוּ אָבוֹד אֲבָדָנוּ כִּי נִמְכַּרְנוּ  
 בְּיַד-יִשְׂרָאֵל, וַיִּתְּנוּ אִישׁ אֶת-חֶרְבּוֹ בְּלִב-רֵעֵהוּ וַיִּהְרֹגוּ אִישׁ

<sup>a</sup> Imperfect.

<sup>b</sup> (Were) eating.

<sup>c</sup> 'One . . . the other', p. 158, footnote b.

אֶת־רָעָהוּ כָּל־הַלֵּילָה: (3) וַיֹּאמֶר יְהוָה אֶל־שְׁלֹמֹה, כִּי לֹא  
הָיָה לְבָבְךָ שָׁלֵם אִתִּי כְּלָב־דָּוִד אָבִיךָ וַתִּקַּח לְךָ נָשִׁים רַבּוֹת  
מִבְּנוֹת־הַגּוֹיִם וַתַּעֲבֹד אֶת־אֱלֹהֵיהֶן וַתִּשְׁכַּח אֶת־מִצְוֹתַי, קָרוֹעַ  
אֶקְרַע אֶת־הַמַּמְלָכָה מִמָּךְ וַיִּנְתָּתִּיךָ לְרַעַף הַטּוֹב מִמָּךְ: רַק  
לְמַעַן דָּוִד עַבְדִּי לֹא יִהְיֶה הַדָּבָר הַזֶּה בְּיָמַיךָ, כִּי מִיַּד־בְּנֶיךָ  
יָשִׁיב עַל־כִּסְאֲךָ אֶקְרָעָנָה (4) וַיַּעֲמֵד מֹשֶׁה לִפְנֵי־פָרְעֹה וַיֹּאמֶר  
אֵלָיו, כֹּה אָמַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל, שְׁלַח אֶת־עַמִּי וַיַּעֲבֹדוּנִי  
בַּמִּדְבָּר, וְאִם אֵינֶךָ מְשַׁלַּח אִתָּם, הִנְנִי שֹׁלַח אֶת־כָּל־מַגִּפּוֹתַי  
בָּךְ וּבְעַבְדֶּיךָ וַיִּדְעֹתָ כִּי אֵין כְּמוֹנִי בְּכָל־הָאָרֶץ: וַיֹּאמֶר פָּרְעֹה  
מִי יְהוָה כִּי אֲשַׁמַּע בְּקוֹלוֹ וְשִׁלַּחְתִּי אֶת־הָעָם מֵעַבְדֹנִי, לֹא  
יִדְעֹתִי אֲתוֹ וְאֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח<sup>a</sup> (5) וְאֵת הָאָרֶץ אֲשֶׁר  
נִשְׁבַּעְתִּי לְאַבְרָהָם לָתֵת לְיִזְרָעֵם (6) וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל,  
הֲשָׁבַע לִי בַיהוָה אִם תִּרְדֹּף אַחֲרַי וַיִּשָּׁבַע לוֹ שֵׁם שָׁאוּל  
(7) לָמָּה לִי כָל־מִנְחֹתֶיכֶם, אָמַר יְהוָה: קִרְעוּ אֶת־לְבָבְכֶם  
וְלֹא אֶת־בְּגָדֵיכֶם וְעַבְדוֹנִי בְּאַמֶּת (8) בִּקֵּשׁ אֶת־יְהוָה וְהוּא  
יִצִּילְךָ בְּטַח בּוֹ וְלֹא יַעֲזֹבְךָ (9) כִּי יִהְיֶה מֵת בְּבֵית־כְּהֵן, לֹא  
יִקְרַע אֶת־בְּגָדָיו, כִּי קָדוֹשׁ הוּא לַיהוָה (10) שָׁמַע יִשְׂרָאֵל,  
יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד (11) וַיֹּאמֶר יוֹסֵף אֶל־פָּרְעֹה, אָבִי  
הֲשָׁבִיעַ אֹתִי לִפְנֵי־מוֹתוֹ לֵאמֹר קָבְרֵנִי בְּקִבְרֵ אַבְרָהָם (12) לֹא  
תִשְׁכַּח אֶת־חֲסִדֵי־יְהוָה אֲשֶׁר עָשָׂה אִתָּךְ מִמִּצְרַיִם וְעַד־עַתָּה

(1) And it came to pass when the prophet read these words in the book which the priest had found in the house of God that (waw consec.) the king rent his garments and he cried, 'This people hath indeed sinned before the Lord our God'. And he made all the people swear (in) that day, from great to ('and until')

<sup>a</sup> Pausal.

<sup>b</sup> 'Swear if thou wilt' means 'swear that thou wilt not'.



small to serve the Lord and to forsake the gods of the land. (2) Pharaoh called (to) his servants and he said unto them, 'Why have we sent away this people from serving us (inf. constr. with prefixed preposition and suffix)?'; and his warriors said unto him, 'Let us pursue after them, for they are in the wilderness'. (3) And Jacob blessed his sons before his death and he said: 'Reuben, thou art my firstborn, thine enemies shall fall before thee and thy hand shall rule over them'. (4) There dwelt in the land of Israel a people who served not the Lord, and the Lord sent amongst them the beasts of the wilderness and they consumed their sheep and their cattle. And the ruler sent unto the king saying: 'Let the king send (to) us a priest from the children of Israel to whose voice ("who to his voice") we will hearken according to ("as") all that he shall say unto us.' (5) The woman sat under a tree and the boy with her, and she cried unto the Lord and she said: 'Save, Lord, the life ("soul") of the boy'. And she opened her eyes and behold a river (was) before her. (6) And it came to pass as Jacob was crossing (inf. const.) the river that (waw consec.) a man fought with him all the night until the light of the morning. And the man said unto him, 'Let me go (Piel of שָׁלַח), for I am an angel of God'; and Jacob said, 'I will not let thee go until [עַד-אֲשֶׁר] thou hast blessed me'. And the angel blessed him and Jacob let him go. (7) The prophet said to the king in the hearing<sup>a</sup> of all Israel: 'If thou shalt not hearken to the words of this law and thou shalt go after thy heart and after thine eyes, behold the Lord will surely tear the kingdom from thee, as I have torn thy garment from (upon) thee.' (8) Blessed is the man who shall trust in the Lord. (9) Thus shall ye say unto the king, 'Send thou not messengers unto me saying, "Pray for us to the Lord, for we are as (the) sheep upon whom ('which . . . upon them') the beasts of the wilderness have fallen", for behold in the morning the Lord will cause a great sound to be heard and the enemy will return to his land'. (10) Unto Thee, my God, I shall cry, for *Thou* (pronoun) wilt hear my voice and Thou wilt not forget Thy servant who seeketh Thee with a broken heart.

<sup>a</sup> 'The ears'.

## 73. LAMED 'ALEP VERBS

As explained on pp. 161 ff. the letter **ℒ** is a guttural which is often quiescent. A verb whose *third* root-letter is **ℒ** is classified as Lamed 'Alep.

QAL			NIPHAL		
<i>Perf. :</i>	he (hath) found	מָצָא	he was found	נִמְצָא	
	she	מָצָאָה	she	נִמְצָאָה	
	thou (m.) hast	מָצָאתָ	thou (m.) wast	נִמְצָאתָ	
	thou (f.)	מָצָאתְ	thou (f.)	נִמְצָאתְ	
	I (c.) (have)	מָצָאתִי	I (c.) was	נִמְצָאתִי	
	they (c.)	מָצְאוּ	they (c.) were	נִמְצְאוּ	
	ye (m.)	מָצְאתֶם	ye (m.)	נִמְצְאתֶם	
	ye (f.)	מָצְאתֶן	ye (f.)	נִמְצְאתֶן	
	we (c.)	מָצָאנוּ	we (c.)	נִמְצָאנוּ	
<i>Imperf. :</i>	he will find	יִמְצָא	he will be found	יִמְצָא	
	she	תִּמְצָא	she	תִּמְצָא	
	thou (m.) wilt	תִּמְצָא	thou (m.) wilt	תִּמְצָא	
	thou (f.)	תִּמְצָאִי	thou (f.)	תִּמְצָאִי	
	I (c.) shall	אֶמְצָא	I (c.) shall	אֶמְצָא	
	they (m.) will	יִמְצְאוּ	they (m.) will	יִמְצְאוּ	
	they (f.)	תִּמְצָאנָה	they (f.)	תִּמְצָאנָה	
	ye (m.)	תִּמְצְאוּ	ye (m.)	תִּמְצְאוּ	
	ye (f.)	תִּמְצָאנָה	ye (f.)	תִּמְצָאנָה	
	we (c.) shall	נִמְצָא	we (c.) shall	נִמְצָא	
<i>Cohort. :</i>	let me (c.) find	אֶמְצָא	let me (c.)	אֶמְצָא	
<i>Imperf. with suffix :</i>	he will find me	יִמְצָאֵנִי			

<i>Imper.</i> : find thou (m.)	מָצֵא	be thou (m.) found	הִמָּצֵא
„ (f.)	מָצְאִי	„ (f.) „	הִמָּצְאִי
„ ye (m.)	מָצְאוּ	„ ye (m.) „	הִמָּצְאוּ
„ (f.)	מָצְאֵנָה	„ (f.) „	הִמָּצְאֵנָה
<i>Part. active</i> : finding (m. sg.)	מֹצֵא		
&c.			
<i>passive</i> : found (m. sg.)	מְצוּא	being found (m. sg.)	נִמָּצֵא
&c.		&c.	
<i>Inf. absolute</i> :	מִצּוֹא		נִמָּצֵא
<i>construct</i> :	מִצָּא		הִמָּצָא

The main point about the Lamed 'Alep verb is that the **℣** loses its power as a consonant. In the *Perfect Qal* of the normal verb (שָׁמַרְתָּ, שָׁמַרְתָּ) the third root-letter closes the syllable, but in the (hypothetical) corresponding forms מָצֵא, מָצְאֵנָה the **℣** is inaudible and has no force as a consonant, so that the syllable is really open. Since open syllables have long vowels the Pathah is lengthened to Qameṣ—מָצָא, מָצָאֵנָה (and the Dagheš Lene falls away after the vowel): מָצְאֵנָה becomes מָצָאֵנָה &c.

If the **℣** were merely a guttural the *Imperfect Qal* would be יִמָּצֵא, but since the **℣** has no consonantal value and the syllable is therefore open the vowel in it is lengthened—יִמָּצֵא. The 2nd and 3rd pl. fem. form תִּמָּצְאֵנָה has Seghol in the second syllable (and likewise the Niphal Imperfect). In the Niphal *Perfect* 1st and 2nd person the vowel in the second syllable is Sere. These are due, very likely, to analogy with the Lamed He verb (pp. 216 ff.) which has the same characteristic of a mute third root-letter.

NOTE: The Stative Lamed 'Alep verb is pointed as follows:

(‘to fear’, ‘be afraid’) (‘to be full’)

QAL: <i>Perfect</i> 3. m. sg.	יָרָא	מָלָא	3. c. pl.	יָרְאוּ
2. m. sg.	יָרְאָתָּ	מָלְאָתָּ	2. m. pl.	יָרְאֹתֶם
1. c. sg.	יָרְאֵתִי	מָלְאֵתִי	1. c. pl.	יָרְאוּנָה

## HIPHIL

*Perf. :*

he (hath) caused to find	הִמָּצִיא
she „	הִמָּצִיָּה
thou (m.) hast „	הִמָּצִאתָ
thou (f.) „	הִמָּצִאת
I (c.) (have) „	הִמָּצִאתִי
they (c.) „	הִמָּצִיאוּ
ye (m.) „	הִמָּצִאתֶם
ye (f.) „	הִמָּצִאתֶן
we (c.) „	הִמָּצִינוּ

*Imperf. :*

he will cause to find	יִמָּצִיא
she „	תִּמָּצִיָּה
thou (m.) wilt „	תִּמָּצִיא
thou (f.) „	תִּמָּצִיֵּי
I (c.) shall „	אֶמָּצִיא
they (m.) will „	יִמָּצִיאוּ
they (f.) „	תִּמָּצִיֶּנָה
ye (m.) „	תִּמָּצִיאוּ
ye (f.) „	תִּמָּצִיֶּנָה
we (c.) shall „	נִמָּצִיא

*Shortened Imperf. Jussive :*

let him cause to find יִמָּצֵא

*Imperf. :*

cause thou (m.) to find	הִמָּצֵא
„ (f.) „	הִמָּצֵיֵי
„ ye (m.) „	הִמָּצִיאוּ
„ (f.) „	הִמָּצִיֶּנָה

*Imperf. with Waw Consec. :*

and he caused to find וַיִּמָּצֵא

*Part. :*causing to find (m. sg.) מִמָּצִיא  
&c.*Inf. absolute :*

הִמָּצֵא

*construct :*

הִמָּצִיא

For the Piel, Pual, and Hithpaël the verb רָפָא ('to heal') will serve :

	PIEL		PUAL		HITHPAEL
<i>Perf. :</i>					
he (hath) healed	רָפָא	he was healed	רָפָא	he (hath) healed himself	הִתְרָפָא
thou (m.) hast healed &c.	רָפָאתָ	thou (m.) wast healed &c.	רָפָאתָ	thou (m.) hast healed thyself &c.	הִתְרָפָאתָ
<i>Imperf. :</i>					
he will heal	יִרָפֵא	he will be healed	יִרָפֵא	he will heal himself	יִתְרָפֵא
she „ &c.	תִּרָפֵא	she will be healed &c.	תִּרָפֵא	she will heal herself &c.	תִּתְרָפֵא

*Imper.:*

heal thou (m.) רָפֵא  
&c.

heal thyself (m.) הִתְרַפֵּא  
&c.

*Part.:*

healing (m. sg.) מְרַפֵּא    being healed מְרַפֵּא    healing himself מִתְרַפֵּא  
&c.    (m. sg.)    &c.

*Inf. absolute:*

רָפֵא

הִתְרַפֵּא

*construct:*

רָפֵא

## EXERCISE 32

Eli    עָלִי

לָכֵן    therefore  
עַל-כֵּן

פַּעַם    a (pace), time (f.)  
פַּעַמִּים    twice (dual)

(I) וַיְהִי בַלַּיְלָהָ הַהוּא, וַשְּׂמוּאֵל שָׁכַב בְּהִיכַל-יְהוָה אֲשֶׁר שָׁם  
אֲרוֹן הָאֱלֹהִים, וַיִּקְרָא יְהוָה אֶל-שְׂמוּאֵל, וַיֹּאמֶר הִנֵּנִי אֶל-  
עָלִי, הִנֵּנִי כִי קָרָאתָ לִי, וַיֹּאמֶר עָלִי לֹא קָרָאתִי לָךְ: וַיִּקְרָא  
יְהוָה עוֹד אֶל-שְׂמוּאֵל, וַיֹּאמֶר הִנֵּנִי עוֹד אֶל-עָלִי הֲלֹא זֶה  
פַּעַמִּים קָרָאתָ לִי: אֲזַיְדַע עָלִי כִי יְהוָה הוּא הַקּוֹרֵא לְנָעַר:  
וַיֹּאמֶר אֵלָיו עָלִי, שָׁכַב בְּנִי וְהִנֵּה כִי יִקְרָא אֵלָיִךְ וְאָמַרְתָּ,  
דָּבָר יְהוָה כִּי שָׁמַע עֲבָדְךָ: וַיִּשְׁכַּב הִנֵּנִי וַיִּשְׁמַע וְהִנֵּה קוֹל  
קוֹרֵא שְׂמוּאֵל שְׂמוּאֵל, וַיֹּאמֶר דָּבָר-נָא כִי שָׁמַע עֲבָדְךָ: וַיֹּאמֶר  
אֵלָיו, הִנֵּה אֲנֹכִי שֹׁפֵט אֶת-עָלִי וְאֶת-בֵּיתוֹ, כִּי עָשׂוּ בָנָיו אֶת-  
הָרַע בְּעֵינַי וְהוּא יָדַע וְלֹא כִבְדֹנִי לְעֵינֵיהֶם, לָכֵן יָפְלוּ בָנָיו  
בַּחֲרֹב וּנְכַרְתָּ בֵּית-עָלִי מִיִּשְׂרָאֵל: וַיְהִי בַבֹּקֶר, וַשְּׂמוּאֵל יָרָא  
לְהַגִּיד אֶת אֲשֶׁר דָּבָר אֵלָיו יְהוָה, וַיִּקְרָא אֵלָיו עָלִי וַיֹּאמֶר  
שְׂמוּאֵל בְּנִי, הִגִּידָה לִי אֶת-הַדָּבָר אֲשֶׁר דָּבָר אֵלָיִךְ יְהוָה,  
אֶל-תִּסְתֵּר מִמֶּנִּי: וַיַּגֵּד לוֹ אֶת-דְּבָרֵי-יְהוָה: וַיֹּאמֶר עָלִי, צַדִּיק  
יְהוָה וְאֲנֹכִי הָרָשָׁע, מִשְׁפָּטוֹ צָדִיק וְכָל-דְּבָרָיו אֱמֶת, יְהִי שֵׁם-  
יְהוָה מְבָרָךְ (2) כִּי תִמְצָא אֶת-צֹאן-אִיבֶךָ בַּדֶּרֶךְ, אֶל תִּסְתֵּר

<sup>a</sup> The clause containing the participle is subsidiary and, if put in parentheses, does not break the continuity of the main theme. Hence the subsidiary clause, not being part of the continuous narrative, does not employ the waw consecutive. With the participle in this connexion supply in English 'was'.

<sup>b</sup> For a hypothetical אִיבֶךָ.

אֶת-עֵינֶיהָ מֵהֶם כִּי קִבֵּץ תִּקְבְּצֵם אֶל-בֵּיתָהּ וְהָאֵכֶלֶת אֹתָם  
וּשְׁלַחְתָּ לְהַגִּיד לוֹ, וַיֵּרֶאֱתָ מִיְהוָה אֱלֹהֶיהָ (3) וַיְהִי בַעֲמֹד מֹשֶׁה  
עַל-רֹאשׁ-הָהָר וַיֹּאמֶר אֵלָיו יְהוָה, זֹאת הָאָרֶץ. אֲשֶׁר נָשָׂאתִי  
אֶת-יָדִי לְאַבְרָהָם לְתַת לְזָרְעוֹ (4) לָקַח הַמֶּלֶךְ בְּיָדוֹ אֶת-  
סֵפֶר הַתּוֹרָה וַיִּקְרָא בְּאָזְנוֹ-הָעָם אֶת-הַמִּצְוֹת וְאֶת-הַמִּשְׁפָּטִים  
אֲשֶׁר צִוָּה מֹשֶׁה אֶת-יִשְׂרָאֵל, וַיִּקְרַע אֶת-בְּגָדָיו וַיֹּאמֶר, חָטְאוּ  
לַיהוָה אֱלֹהֵי-אַבֹּתֵינוּ כִּי לֹא שָׁמְרֵנוּ אֶת-מִצְוֹתָיו כְּכֹל הַכְּתוּב  
בְּסֵפֶר הַזֶּה, לָכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת (5) כֹּה דִבֶּר אֵלַי  
יְהוָה, הִנְנִי שֹׁלַח אֹתָךְ אֶל-הָעָם הַזֶּה וְהִלַּכְתָּ וְקִרְאתָ בְּאָזְנוֹתֵיהֶם  
לֵאמֹר, הִנֵּה מֵצֵאתִי אֲתֶכֶם בְּאָרֶץ מִצְרַיִם: וְאֲשַׁלַּח אֲלֵיכֶם  
אֶת-מֹשֶׁה עַבְדִּי לְהַצִּיל אֲתֶכֶם מֵעֲבֹדַת מִצְרַיִם וְאֶנֶף אֶת-  
פָּרְעֹה וְאֶת-עַבְדָּיו עַד-אֲשֶׁר שִׁלַּח אֲתֶכֶם מֵאֶרֶצוֹ: וְתַעֲמְדוּ  
עַל-הַר-קֹדֶשׁ<sup>b</sup> וְתִשְׁמְעוּ אֶת-קוֹלִי בְּדִבְרֵי אֲלֵיכֶם מִתּוֹךְ-הָאֵשׁ  
וְתֹאמְרוּ בְּקוֹל אֶחָד, אֹתָךְ לְבִדָּךְ וְעַבְדִּי: וְעַתָּה לֹא יִרְאֶתֶם  
לְעַבֵּד אֶת-אֱלֹהֵי-כְנָעַן אֲשֶׁר עָשׂוּ אֲתֶם יְדֵי-אָדָם וְתִשְׁכַּחוּ  
אֹתִי: לָכֵן אֲנֹכִי אֲשַׁכַּח אֲתֶכֶם וְהִסְתֵּר אֶסְתִּיר אֶת-פְּנֵי מַכֶּם  
(6) צִוָּה יְהוֹשֻׁעַ וַיִּבְקֹשׁוּ וַיִּמָּצְאוּ אֶת-הָאִישׁ אֲשֶׁר גִּב אֶת-הַזֶּהָב  
וַיִּגִּישׁוּ אֹתוֹ לְמִשְׁפָּט: וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ הִנֵּה בֶן-מָוֶת כִּי חָטָא  
חָטָאתָ לַיהוָה וְתִקַּח מִזֶּה־בַּהֶעִיר וְלֹא יִרְאֶתָ לְעַבֵּר עַל-מִצְוֹת-  
יְהוָה (7) רָאָה דָּוִד אֶת-הָאִשָּׁה וְתִמָּצָא חֵן בְּעֵינָיו, וַיְהִי אַחֲרֵי  
מוֹת-אִשָּׁה וַיִּשְׁלַח אֵלֶיהָ דָּוִד לֵאמֹר הִנֵּה מֵצֵאת חֵן בְּעֵינֵי  
מֶאֱדָד וְאֲשַׁלַּח לָקַחְתָּ אֹתָךְ לִי לְאִשָּׁה (8) רָאָה אַבְרָהָם אֶת-  
הָאֲנָשִׁים עֹמְדִים לְפָנָיו וַיֵּגֶשׁ אֲלֵיהֶם וַיֹּאמֶר, אֲדֹנָי אִם-נָא  
מֵצֵאתִי חֵן בְּעֵינֵיכֶם אֶל-נָא־תַעֲבְרוּ עַד-אֲשֶׁר אֲכַלְתֶּם לֶחֶם

(1) Sarah the wife of Abraham bore (to) him a son and she called his name Isaac, as the word which the angel spoke to

<sup>a</sup> The raising of the hand accompanies the taking of an oath and therefore 'to raise the hand' means 'to take an oath'.

<sup>b</sup> 'My mountain of holiness'—i.e. 'my holy mountain'. See Appendix 5, p. 253.

<sup>c</sup> 'Worthy of death'.

Abraham her husband. (2) Behold I (was) walking in the way and I found the old prophet and I gave (to) him to eat, for he was hungry, and I hid him with me in the house and I saved his life ('soul') from death. (3) Hear thou the word of God which he hath spoken against [לָעֵלְךָ] thee. Behold I have made thee king over Israel and thou wast not afraid to forget the Lord and thou didst serve strange gods. (4) The king sought to take the woman to him(self) for a wife and she said unto him, 'My lord, I am the wife of a man'. And the king asked the name of her husband and she told (to) him. And he took a book and he wrote in it and he called (to) the husband of the woman and he said unto him, 'Take now this book and give it to the judge whom thou wilt find before the palace'. And the man took the book and he gave (it) to the judge. And the judge read the command of the king which (was) written in the book, saying, 'Send this man away to the wilderness and he shall die there'. And the judge hearkened to the voice of the king—according to ('as') all that he commanded him, so he did. And it was told to the king that the husband of the woman was dead and he took the woman to himself for a wife. And it came to pass in that time that the prophet called unto the king and he was very angry and he said, 'Thou whom the Lord hath chosen ("who, the Lord hath chosen thee") for a righteous judge<sup>a</sup> over His people, thou hast sinned before Him and He hath judged thee the judgement of death'. (5) I told not (to) thee that she is my wife for I was afraid lest thou shouldst (impf.) kill me. (6) *Thou* (pronoun) hast created the heavens and the earth and the seas and all that is in them. (7) The sons of Reuben drew near unto Moses and they said unto him, 'If we have found grace in thine eyes, give (to) us, we pray thee [נָתַתָּה] these cities and we shall dwell in them'. (8) I have lifted up my hand to the Lord my God and I have sworn that I will not take<sup>b</sup> a thing from you. (9) The priest said to the woman, 'Behold thou art bearing a son and thou shalt call his name Samuel'. (10) Unto Thee, my God, I shall call and from Thy heavens Thou wilt hear my voice.

<sup>a</sup> 'A judge of righteousness'. See p. 136. 63.

<sup>b</sup> In Hebrew 'I have sworn *if I shall take*', see p. 176, footnote b.

## 74. SOME DOUBLY WEAK VERBS

There are many verbs which have more than one peculiar root-letter, as נגע 'to touch', which is both a Pe Nun and Lamed Guttural, requiring two sets of adjustments to be made. A few doubly weak verbs are given below :

(a) נגע 'to touch'—Pe Nun and Lamed Guttural verb.

QAL : Perfect נגע; Imperfect יגע (for ינגע); Imperative גע;

Infinitive construct גע and געת (for געת).

In the Imperfect the *Nun* is assimilated and the *Guttural* has the vowel Pathah. The alternative Infinitive construct has Pathah before and under the guttural.

HIPHIL : Perfect הגיע (for הגיע 'to cause to touch', 'to reach'); Imperfect יגע (for ינגע); Participle מגיע (for מגיע).

PIEL : Perfect נגע (for נגע 'to plague'); Imperfect יגע (for ינגע). The explanations of the Qal hold also for the Hiphil and Piel.

Other types of Pe Nun and Lamed Guttural verbs are:

'to breathe' QAL : Perfect נפח; Imperfect יפח.

'to journey' „ נסע; „ יסע.

(HIPHIL Perfect : הסיע 'to cause to journey')

'to plant' QAL : Perfect נטע; Imperfect יטע.

(b) חבא (in Niphal and Hithpael 'to hide oneself' and in Hiphil 'to hide'—transitive)—Pe Guttural and Lamed 'Alep verb.

Similarly חטא 'to sin'

QAL		HIPHIL	
Perf. :	he hath sinned חטא	he hath caused to sin	החטיא
	thou (m.) hast „ חטאת	thou (m.) hast „	החטאת
Imperf. :	he will sin יחטא	he will cause to sin	יחטיא
Inf. construct :	חטא		החטיא
	with ל לחטא		



NIPHAL: Perfect נִחַבָּא; Imperfect יִחַבֵּא (for יִחַבֵּא); Participle נִחַבֵּא.

In the Perfect of Niphal the נ has Seghol (as all *Pe Guttural* verbs) and the second syllable has Qames (as all *Lamed 'Alep* verbs). So also the participle.

HIPHIL: Perfect הִחַבֵּא; Imperfect יִחַבֵּא &c.

HITHPAEL: Perfect הִתְחַבֵּא; Imperfect יִתְחַבֵּא &c.

(c) נָשָׂא 'to lift up', 'raise', 'bear'—Pe Nun and Lamed 'Alep verb.

QAL: Perfect נָשָׂא; Imperfect יִנָּשֵׂא; Imperative נָשֵׂא; Infinitive construct נִשְׂא and נִשְׂאת (for נִשְׂאת); with ל, לְנִשְׂאת.

In the Imperfect the *Nun* is assimilated (as יִנָּשֵׂא) and the second syllable has Qames because of the *Lamed 'Alep* (as יִמָּצֵא). The alternative form of the Infinitive construct is (first a theoretical נִשְׂאת since it is Pe Nun—as נִשְׂאת—which easily becomes) נִשְׂאת and with a prefixed ל the נ quiesces and its vowel is taken by the preceding letter—לְנִשְׂאת.

NIPHAL: Perfect נִשְׂאָה (for נִשְׂאָה); Imperfect יִנָּשְׂאָה; Imperative הִנָּשְׂאָה.

HIPHIL: Perfect הִנָּשְׂאָה (for הִנָּשְׂאָה); Imperfect יִנָּשְׂאָה (for יִנָּשְׂאָה); Participle מִנָּשְׂאָה (for מִנָּשְׂאָה) &c.

The changes in these conjugations are obvious from the remarks above about the Qal. The Piel, Pual, and Hithpael, having a Dagheš Forte in the *second* root-letter, do not affect the first root-letter נ, so that they are simply Lamed Guttural or Lamed 'Alep verbs in these conjugations.

### EXERCISE 33

Eden	עֵדֶן	vanity, falsehood	שָׁוְיָא	to flee	בָּרַח
knowledge	דַּעַת	living, alive (adj.)	חַי	Edom	אֶדוֹם

(1) וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם, עֶפְרָר מִן-הָאָדָמָה, וַיִּפַּח בּוֹ רוּחַ  
חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיֵּטַע יְהוָה נֵץ בְּעֵדֶן וַיִּתֵּן לָאָדָם

לְעַבְדָּהּ וּלְשִׁמְרָהּ, וַיֹּאמֶר אֵלָיו, מִכָּל עֲצִי-הֶגֶן אֲכֹל תֹּאכַל,  
 רק מִעֵץ-הַדֹּעַת אֲשֶׁר בְּתוֹךְ-הֶגֶן לֹא-תֹאכַל מִמֶּנּוּ וְלֹא תִגַּע  
 בוֹ, כִּי בַיּוֹם עֲבָרְךָ אֶת-הַמִּצֵּה הַזֹּאת, מָוֶת יִהְיֶה מִשְׁפָּטְךָ  
 (2) וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, כֹּה תְבַרֵךְ אֶת-בְּנֵי-יִשְׂרָאֵל, אָמַר  
 אֲלֵיהֶם, יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ יֵשׁא יְהוָה אֶת-פָּנָיו אֵלֶיךָ וְנָתַן  
 לְךָ שָׁלוֹם (3) לֹא תִשָּׂא אֶת-שֵׁם-אֱלֹהֶיךָ לְשׁוּא (4) וַתֹּאמֶר  
 אִשְׁתְּ אֲדֹנִי-יוֹסֵף אֶל-כָּל-הָעַמָּדִים לְפָנֶיהָ, בָּא אֵלַי הָעֶבֶד  
 הָעֶבְרִי הַזֶּה, וְאֵין אִישׁ אֶתְּנוּ בְּבֵיתִי, וַיַּחְזֹק בִּי, וַאֲשָׂא אֶת-קוֹלִי  
 וַאֲקֹרָא: וַיְהִי כִשְׁמֻעוֹ אֶת-קוֹלִי וַיְבָרַח מִפָּנָי וַיַּעֲזֹב אֶת-בְּגָדוֹ  
 אֹתִי: וַיְהִי בָעֶרְבַּ וַתִּגַּד לְאִשָּׁה כְּדֹבָרִים הָאֵלֶּה וַיִּקְצֹף עַד-  
 מָאֵד וַיִּתֵּן אֶת-יוֹסֵף בַּבּוֹר (5) כִּי יָדַבֵּר אֵלָיָהּ רַעְיָה לֵאמֹר  
 שׁוּא עֶבֶד אֶת-יְהוָה וְעַתָּה נַעֲבֹדָה אֶת-אֱלֹהֵי-כְנָעַן, וְהִלְכָתְּ  
 וְהִגַּדְתְּ לְשִׁפְטֵי-עִירְךָ וְשִׁפְטוֹ אֹתוֹ כַּכְּתוּב בַּתּוֹרָה הַזֹּאת  
 (6) וַיִּשְׁמַע יַעֲקֹב בְּקוֹל-יְהוָה וַיִּקַּח אֶת-נָשָׁיו וְאֶת-כָּל-בְּנֵי בֵיתוֹ  
 וַיִּסַּע אֶרְצָה כְּנָעַן (7) וַיֵּרֶא אֶת-אֱלֹהִים חֲכָמָה וְדַעַת וְשׁוּא עֲבוּדַת  
 עֵץ וְאָבֶן (8) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּסָּעוּ בְּנֵי-יִשְׂרָאֵל  
 דֶּרֶךְ הַמִּדְבָּר הַיַּרְדֵּנִי: וַיִּשְׁלַח מֹשֶׁה מְלָאכִים אֶל-מֶלֶךְ אֲדוֹם  
 לֵאמֹר נַעֲבֹרָה-נָא בָאֶרֶץ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע אֱלֹהֵינוּ  
 לְאַבְרָהָם לָתֵת לָנוּ, וְהָיָה בְּתֵת אֹתָהּ יְהוָה בְּיָדֵנוּ וְנִזְכְּרָנוּ אֶת-  
 הַחֶסֶד הַזֶּה וְכִרְתָּנוּ אִתָּךְ בְּרִית-שָׁלוֹם: וַיֹּאמֶר מֶלֶךְ-אֲדוֹם,  
 לֹא תַעֲבֹר בָּאֶרֶץ וְאִם לֹא תִשְׁמַע אֵלַי וַיִּצָּאֹתִי לִנְגֹדְךָ בְּיַד  
 חֲזָקָה (9) בַּיּוֹם הַהוּא, אָמַר יְהוָה, לֹא יֵשׂא גֹי אֶל-גֹּי חֲרֹב  
 וְלֹא תִהְיֶה עוֹד מִלְחָמָה וְלֹא יִשְׁפְּכוּ עוֹד דָּמִים, וַיָּשֻׁבוּ כָל-  
 הָעַמִּים בְּשָׁלוֹם עַל-אֲדָמָתָם (10) שָׂא-נָא אֶת-עֵינֶיךָ מִן הַמָּקוֹם  
 אֲשֶׁר אַתָּה שָׁם, כִּי אֶת-כָּל-הָאָרֶץ הַזֹּאת לְךָ אֶתְּנֶנָּה (11) וַיְהִי  
 בְּנוֹסַע הָעָם וַיִּשְׂאוּ בְנֵי-אַהֲרֹן הַכֹּהֲנִים אֶת-אֲרוֹן-הַבְּרִית  
 (12) צִוָּה מֹשֶׁה אֶת-הָעָם לֵאמֹר לֹא תִגָּשׁוּ אֶל-הָהָר וְלֹא תִגְעוּ<sup>b</sup>  
 בוֹ, כִּי יְהוָה יֵרֵד עֲלָיו וְהָיָה הָהָר קֹדֶשׁ

<sup>a</sup> The Hiphil of this verb means 'to take hold of', 'seize'.

<sup>b</sup> נָגַע does not take an object—it is usually followed by בְּ.

(1) The sons of Reuben drew near unto Moses and they spoke unto him saying: 'Behold this land is good for our sheep, and now if we have found grace in thine eyes let us plant (cohortat.) trees, and let us work the land, and our wives and our children shall dwell there, and we will pass over with our brethren unto the land which the Lord hath sworn to our fathers to give to their seed, and we will fight for them'. And Moses said: 'I will ask of the Lord, if it is good in His eyes'. (2) And it came to pass after many days that we journeyed (waw consec.) in the wilderness to the mountain of God to hear the words of the Lord and ye said, 'All our days we will serve the Lord'. (3) The prophet said, 'All thy words are falsehood, for there is not in them the fear of the Lord and the knowledge of His law'. (4) Joshua commanded the people saying, 'When you hear (inf. constr. with suff.) my voice calling, "It is a war for the Lord and for Joshua!" then (waw consec.) shall ye call, even ye, so'. (5) All the warriors of David came unto him and they swore to him saying: 'Thee alone we will serve and no man shall touch (in) thee'. (6) Flee to the land of Egypt, for the king hath sworn to take thy life,<sup>a</sup> and thou shalt dwell there until the death of thine enemy and thou shalt deliver thy life from death. (7) And it came to pass when Jacob heard the words of his sons that he cried in a great voice, 'My son Joseph liveth and he hath sent to take me unto him to Egypt. Blessed be the Lord, the God of my fathers, who hath done kindness with me.' (8) My voice I will raise unto the Lord and from all my troubles He will deliver me. (9) Moses saw the serpent before him and he fled (from) before it; and the Lord said unto him, 'Why fleest thou? Take it in thy hand.' (10) Give (to) me wisdom and knowledge, in order that I may rule over Thy people with righteousness.

## 75. PE YOD AND PE WAW VERBS

There are two distinct types of weak verbs which have ' as the first root-letter in the Perfect Qal. The one, represented by **יָטַב** ('to be good') is in Hebrew a true Pe Yod; while the other, represented by **יָשַׁב** ('to sit, dwell') comes, as will be

<sup>a</sup> **יָשַׁב**.

shown, from an original **וָשַׁב** and is therefore a Pe Waw verb. The distinction between the Pe Yod and the Pe Waw verbs, though not apparent in Qal, is quite clear in some of the derived conjugations. For example:

(a) The Hiphil of **יָטַב** is **הֵיטִיב** ('to cause to be good, to do good'). Note the original י (after the ה of Hiphil); but

(b) the Hiphil of **יָשַׁב** (originally **וָשַׁב**) is **הוֹשִׁיב** ('to cause to sit, dwell'). Note the original ו (though quiescent, after the ה of Hiphil).

It was noted on p. 157 that the regular Hiphil **הִגְדִּיל** comes from an earlier form **הַגְדִּיל** (hagdîl); so that:

(a) The Hiphil of the true Pe Yod **יָטַב** was originally **הֵיטִיב** (haytîḇ) which became **הֵיטִיב** (hēytîḇ, hêtîḇ), just as the absolute **עֵיץ** and **בֵּית** became **עֵץ** and **בֵּית** in the construct (pp. 47, 72).

(b) The Hiphil of the original Pe Waw verb **וָשַׁב** was first **הוֹשִׁיב** (hawšîḇ) which became **הוֹשִׁיב** (hōšîḇ), in the same way as **מִוֹת** became **מוֹת** (and then) **מוֹת** in the construct (p. 97, footnote a).

We now give Tables of the Pe Yod and Pe Waw together, so that the differences between them may be seen.

## QAL

PE YOD				PE WAW			
<i>Perf.:</i>	(he hath been good	<b>יָטַב</b>		he (hath) sat	<b>יָשַׁב</b>		
	<i>(regular : not used)</i>			<i>(regular)</i>			
<i>Imperf.:</i>	he will be good	<b>יִטַּב</b>		he will sit	<b>יִשַּׁב</b>		
	she	„ <b>תִּיטַב</b>		she	„ <b>תִּשַּׁב</b>		
	thou (m.) wilt	„ <b>תִּיטַב</b>		thou (m.) wilt	„ <b>תִּשַּׁב</b>		
	thou (f.)	„ <b>תִּיטְבִי</b>		thou (f.)	„ <b>תִּשְׁבִי</b>		
	I (c.) shall	„ <b>אִיטַב</b>		I (c.) shall	„ <b>אִשַּׁב</b>		
	they (m.) will	„ <b>יִטְבוּ</b>		they (m.) will	„ <b>יִשְׁבוּ</b>		
	they (f.)	„ <b>תִּיטְבֶּנָּה</b>		they (f.)	„ <b>תִּשְׁבֶּנָּה</b>		
	ye (m.)	„ <b>תִּיטְבוּ</b>		ye (m.)	„ <b>תִּשְׁבוּ</b>		
	ye (f.)	„ <b>תִּיטְבֶּנָּה</b>		ye (f.)	„ <b>תִּשְׁבֶּנָּה</b>		
	we (c.) shall	„ <b>נִיטַב</b>		we (c.) shall	„ <b>נִשַּׁב</b>		

<i>Cohort.</i> : let me (c.) be good		אֵיטְבָה	let me (c.) sit	אֵשְׁבָה
<i>Imperf. with Waw</i>	and he	וַיֵּטֵב	and he sat	וַיֵּשֶׁב <sup>a</sup>
<i>Consecutive:</i>	was good			
<i>Imper.</i> :			sit thou (m.)	שֶׁב (שְׁבָה)
			„ (f.)	שְׁבִי
			„ ye (m.)	שְׁבוּ
			„ (f.)	שִׁבְנָה
<i>Part.</i> :		(יֵטֵב)	sitting (m. sg.)	יֹשֵׁב
			&c.	
<i>Inf. absolute:</i>		יֵטֵב		יֵשֵׁב
<i>construct:</i>		(יֵטֵב)		שֶׁבַת
„	with ל			לְשֶׁבַת
„	„ suffixes:			שְׁבַתִּי

The Pe Yod verb retains the first root-letter quiescent in the Imperfect Qal—יֵטֵב (Stative, as יֵשֶׁב) becomes יֵטֵב (p. 18, 2).

The Pe Waw verb in Qal discards the first root-letter in the Imperfect יֵשֵׁב, the Imperative שֶׁב, and the Infinitive Construct שְׁבַת, the latter resembling that of the Pe Nun type. The Waw Consecutive with the Imperfect retards the accent one place, so that the last syllable וַיֵּשֶׁב is now closed and unaccented and its vowel is thus shortened—וַיֵּשֶׁב.

NOTE: Some of these verbs have become mixed, partaking of the peculiarities of each other; e.g. the verb יִרָשׁ ('to inherit') is a Pe Waw Verb, but the Imperfect Qal is יִירָשׁ, as if it were a Pe Yod. Similarly in cognate languages the verb יָדַע ('to know') appears as a Pe Yod, but in Hebrew it takes the peculiarities of a Pe Waw (see p. 210 (a)).

In order to show the difference between the (true) Pe Yod and the (original) Pe Waw the Hiphil is first given.

<sup>a</sup> But וַיֵּשֶׁב 'and I sat'—no shortening for 1st sing. (p. 114 (b), N.B.).

## HIPHIL

PE YOD		PE WAW	
<i>Perf. :</i>			
he hath done good	הִיטִיב	he hath caused to sit, dwell	הוֹשִׁיב
she	„ הִיטִיבָּהּ	she	„ הוֹשִׁיבָּהּ
thou (m.) hast	„ הִיטִבְתָּ	thou (m.) hast	„ הוֹשִׁבְתָּ
thou (f.)	„ הִיטִבְתְּ	thou (f.)	„ הוֹשִׁבְתְּ
I have (c.)	„ הִיטִבְתִּי	I (c.) have	„ הוֹשִׁבְתִּי
they (c.)	„ הִיטִיבוּ	they (c.)	„ הוֹשִׁיבוּ
ye (m.)	„ הִיטִבְתֶּם	ye (m.)	„ הוֹשִׁבְתֶּם
ye (f.)	„ הִיטִבְתֶּן	ye (f.)	„ הוֹשִׁבְתֶּן
we (c.)	„ הִיטִבְנוּ	we (c.)	„ הוֹשִׁבְנוּ

*Imperf. :*

he will do good	יִיטִיב	he will cause to sit, dwell	יֹוֹשִׁיב
she	„ תִּיטִיב	she	„ תוֹשִׁיב
thou (m.) wilt	„ תִּיטִיב	thou (m.) wilt	„ תוֹשִׁיב
thou (f.)	„ תִּיטִיבִי	thou (f.)	„ תוֹשִׁיבִי
I (c.) shall	„ אֵיטִיב	I (c.) shall	„ אוֹשִׁיב
they (m.) will	„ יִיטִיבוּ	they (m.) will	„ יוֹשִׁיבוּ
they (f.)	„ תִּיטִיבְנָהּ	they (f.)	„ תוֹשִׁיבְנָהּ
ye (m.)	„ תִּיטִיבוּ	ye (m.)	„ תוֹשִׁיבוּ
ye (f.)	„ תִּיטִיבְנָהּ	ye (f.)	„ תוֹשִׁיבְנָהּ
we (c.) shall	„ נִיטִיב	we (c.) shall	„ נוֹשִׁיב

*Cohort. :*

let me (c.)	„ אֵיטִיבָּהּ	let me (c.)	„ אוֹשִׁיבָּהּ
I will	„	I will	„

<i>Jussive :</i> let him	„ יִיטֵב	let him	„ יוֹשֵׁב
--------------------------	----------	---------	-----------

*Imperf. with Waw  
Consecutive :*

and he did good	וַיִּטֵּב	and he caused to sit	וַיֹּשֵׁב
-----------------	-----------	----------------------	-----------



NIPHAL: Since the Niphal Perfect נִשְׁמַר (nišmar) was originally נִשְׁמַר (našmar) (see note on Niphal of Pe Guttural verb, p. 156), the Niphal Perfect of the original וָשַׁב was נִוְשַׁב (nawšab) which became נוֹשַׁב (nôšab). The original initial ʾ has survived in the Niphal Imperfect as a full consonant and so this part of the conjugation is normal.

HOPHAL: It will be remembered that the Hophal of the Pe Nun verb has Qibbuṣ instead of Qameṣ-Ḥaṭuph (p. 144). The Hophal of the Pe Waw verb follows this tendency and the (hypothetical form) הוֹשַׁב (huwšab) becomes הוֹשַׁב (hûšab); the waw quiesces.

NOTE: A special type of the above verbs is one whose second root-letter is a sibilant (S-sound), since this behaves like a Pe Nun verb:

'to pour out'	Qal: Perfect יָצַק;	Imperfect יִצַּק
'to burn'	Qal: „ יָצַת	„ יִצַּת
	Hiphil: „ הִצִּית	„ יִצִּית

### EXERCISE 34

maidservant אֲמָה	door דֶּלֶת
three (m.) שְׁלֹשָׁה <sup>a</sup> , (f.) שְׁלוֹשׁ	wall (of a city) חוֹמָה
sister אָחוֹת, pl. (irreg.) אֲחֵיות; with suffix אחותי, pl. (with suffix) אחיותי	
to go down, descend יָרַד (Imperf. יֵרֵד)	
to cause to go down, to bring down יֵרֵד in Hiphil	הוֹרִיד
to go out, go forth יָצָא (Imperf. יֵצֵא)	
to cause to go out, to bring out, bring forth יֵצֵא in Hiphil	הוֹצִיא

(1) צִוָּה יְהוָה אֶת-אַבְרָהָם לֵאמֹר צֵא מֵאַרְצְךָ וּמִבֵּית-אָבִיךָ  
 אֶל-הָאָרֶץ אֲשֶׁר אָמַר אֵלֶיךָ: וַיִּקַּח אַבְרָהָם אֶת-שָׂרָה אִשְׁתּוֹ  
 וְאֶת-לוֹט בֶּן-אָחִיו וַיֵּצְאוּ אֶרֶץ כְּנָעַן וַיָּשֻׁבוּ שָׁם: וַיְהִי רָעַב  
 בְּאֶרֶץ וַיֹּאמֶר אַבְרָהָם אֶל-שָׂרָה נְרָדָה-נָא מִצְרַיִמָּה, וַיֵּרְדּוּ

<sup>a</sup> It is interesting to note (pp. 243-4 (b)) that the numerals from 3 to 10 end in הָ when in connexion with a masc. noun.



שָׁמָּה (2) עָשָׂה יְהוָה לְשָׂרָה כַּאֲשֶׁר אָמַר וּתְלִד שָׂרָה בֶן וּתְקַרָּא  
אֶת־שְׁמוֹ יִצְחָק: וַיִּגְדַּל הַנָּעַר וַיְהִי אֱלֹהִים אֹתוֹ: וּתְאָמַר שָׂרָה  
אֶל־אֲבִרְהָם אִישָׁהּ, לֹא יִירָשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־  
יִצְחָק (3) וַיְהִי כַשְׁמֹעַ יִשְׁבִּי־הָעִיר כִּי בָאוּ שְׁנֵי־אֲנָשִׁים אֶל־  
בֵּית־לוֹט וַיִּתְקַבְּצוּ לִפְנֵי־בֵיתוֹ וַיִּקְרְאוּ אֵלָיו לֵאמֹר אֵיךְ הָאֲנָשִׁים  
אֲשֶׁר בָּאוּ אֵלֶיךָ הַלַּיְלָה הַזֶּה לֵאמֹר אֲתָם אֵלֵינוּ: וַיֵּצֵא אֲלֵיהֶם  
לוֹט וַיֹּאמֶר אֲלֵיהֶם, אֶל־נָא תִשְׁפְּכוּ דָמַי: וְלֹא שָׁמְעוּ אֵלָיו  
וַיִּגְשׁוּ לְשַׁבּוֹר אֶת־הַדָּלֶת וַיִּגַּף אֹתָם יְהוָה וְלֹא רָאוּ וַיִּבְקְשׁוּ אֶת־  
הַדָּלֶת וְלֹא מָצְאוּ: וַיֹּאמְרוּ הַמַּלְאָכִים אֶל־לוֹט, צֵא מִן הָעִיר  
אִתָּה וְכָל־בְּנֵי בֵיתְךָ כִּי מִשְׁחִיתִים אֲנִיחֵנוּ אֶת־הַמָּקוֹם: וַיִּשְׁמַע  
לוֹט בְּקוֹלָם וַיֵּצֵא הוּא וְאִשְׁתּוֹ וּשְׁתֵּי־בָנוֹתָיו וַיִּמָּלְטוּ לְנוֹפֶשׁ  
הַהֶרֶה: וּתְרִד אִשׁ־אֱלֹהִים מִשְׁמַיִם וּתֹאכַל אֶת־הָעִיר וְאֶת־כָּל־  
אֲשֶׁר בָּהּ (4) וַיֹּאמֶר יוֹסֵף אֶל־אָחִיו, הוֹרִידוּ אֵלַי אֶת־אֲחֵיכֶם  
הַקָּטָן וַיַּדְעֵתִי כִּי אָמַת דְּבָרְתָם: וַיְהִי כַשְׁמֹעַם אֶת־דְּבַר־יוֹסֵף  
וַיִּירָאוּ מְאֹד וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ, חָטֹא חָטֵאנוּ לַיהוָה  
בְּדַבַּר־אֲחֵינוּ, לָכֵן בָּאָה עָלֵינוּ הַצָּרָה הַזֹּאת: וְלֹא יָכַל יוֹסֵף  
לַעֲמֹד בִּפְנֵי־אָחִיו וַיֵּצֵא (5) וַיֵּגֵד בְּאֲזְנוֹ־פַרְעֹה לֵאמֹר הִנֵּה  
אֲבִי־יוֹסֵף וְאָחִיו וְנָשֵׁיהֶם וּבְנֵיהֶם בָּאִים מִצְרָיִמָּה: וַיִּקְרָא  
פַּרְעֹה אֶל־יוֹסֵף וַיֹּאמֶר אֵלָיו, הִנֵּה אֶרֶץ מִצְרָיִם לְפָנֶיךָ הִיא,  
הוֹשֵׁב אֶת־בְּנֵי בֵית־אָבִיךָ בַּמָּקוֹם אֲשֶׁר יִיטֵב בְּעֵינֶיךָ, וְהִיטֵב  
אִיטֵיב עִמָּם (6) וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד יַעֲקֹב מִצְרָיִמָּה וַיָּשָׁב  
שָׁם וַיְהִי לְגוֹי גָּדוֹל חָזָק וָרֹב: וַיִּירָאוּ מִפְּנֵי הַמִּצְרִים וַיֹּאמְרוּ  
הִנֵּה בָתוּכָנוּ עִם גָּדוֹל וְחָזָק וְהָיָה כִּי תִהְיֶה מִלְחָמָה וְנִלְחַם גַּם  
הוּא בָנוּ: וַיַּעֲבִדוּהוּ וַיִּתְּנוּ עָלָיו עֲבֹדָה וַיִּצְעַק יִשְׂרָאֵל אֶל־  
יְהוָה מִעֲבֹדָתוֹ (7) וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ עַצִּי־פָרִי אֲשֶׁר  
וָרַעַם בָּם, וַיְהִי־כֵן (8) וַיִּשְׁכַּב שָׁם יַעֲקֹב בַּלַּיְלָה הַהוּא וַיִּחְלֹם

<sup>a</sup> Lit. 'a pair of', i.e. 'two'. See p. 243 (b). <sup>b</sup> Longer form of Imperative.

<sup>c</sup> Fem. constr. of שְׁתֵּי, lit. 'a pair of'. See p. 243 (b).

<sup>d</sup> Jussive—shortened form.

וְהָיָה יְהוָה מְדַבֵּר אֵלָיו לֵאמֹר אֲנֹכִי אֱלֹהֵי-אַבְרָהָם וְאֱלֹהֵי-  
 יִצְחָק אָבִיךָ וְהִיטֵב אִיטִּיב עִמָּךְ, כִּי מָצָאתָ חֵן בְּעֵינָי (9) כִּי  
 תָצֵא לַמִּלְחָמָה עַל-אִבְיָיךָ וּנְתָנָם יְהוָה בְּיָדְךָ וְהָיוּ לָכֶם  
 לַעֲבָדִים: וְכִי תִשָּׂא אֶחָת מִבְּנוֹתֵיהֶם חֵן לְפָנֶיךָ וְלָקַחְתָּ אֹתָהּ  
 לְךָ לְאִשָּׁה וַיֵּשְׁבָה בְּבֵיתְךָ וְהָיָה אַחֲרֵי יָמִים רַבִּים וְלֹא תִמָּצָא  
 עוֹד חֵן בְּעֵינֶיךָ, לֹא תִמָּכַר אֹתָהּ לְאִמָּה כִּי שָׁלַח תִּשְׁלַח אֹתָהּ  
 כַּמִּשְׁפָּט הַזֶּה (10) שָׁמְעוּ הַמֶּרְגָּלִים בְּקוֹל הָאִשָּׁה וַיָּשָׁבוּ אֹתָהּ  
 בְּבֵית וַיִּשְׁכְּבוּ שָׁם: וַיְהִי בַבֶּקֶר, וַאֲיֵן אִישׁ בָּעִיר, וַתִּקַּח הָאִשָּׁה  
 אֶת-הָאֲנָשִׁים וַחֲוָרָד אֹתָם מֵעַל-הַחוּמָה, וַיִּמְלְטוּ לְנַפְשָׁם הֶהָרָה  
 וַיְהִיו שָׁם שְׁלֹשָׁה יָמִים עַד-אֲשֶׁר שָׁבוּ הָרֹדְפִים הָעִירָה  
 (11) עֲבָדִים הָיוּ אֲבוֹתֵינוּ לְפָרְעָה בְּמִצְרַיִם וַיּוֹצִיאֵם יְהוָה  
 אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְאַתּוֹת גְּדוֹלוֹת (12) בָּא הַנָּבִיא  
 לְפָנֵי-הַמֶּלֶךְ וַיֹּאמֶר אֵלָיו, הֲלֹא יָדַעְתָּ כִּי הִמְלִיכּוּ בְנֵי-יִשְׂרָאֵל  
 עָלֵיהֶם מֶלֶךְ, וְאַתָּה אָמַרְתָּ כִּי שְׁלָמָה בִּנְךָ יֵשֵׁב עַל-כִּסֵּאְךָ  
 אַחֲרָיִךְ (13) וַתַּדְבֵּר הָאִשָּׁה הַחֲכָמָה מֵעַל הַחוּמָה לֵאמֹר תִּמָּצָא-  
 נָא אִמָּתְךָ חֵן בְּעֵינֵי-אֲדוֹנִי וְהִגִּידָה לָנוּ אֶת-מִי אֹתָהּ מִבְּקֶשׁ  
 וְהוֹרִדְנוּ אֹתוֹ אֵלָיִךְ, וְלָמָּה נָפַל אֲנִיחָנוּ בַּחֲרָב: וַיִּיטְבוּ דְבָרֶיהָ  
 בְּעֵינָיו מְאֹד וַיֹּאמֶר אֵלֶיהָ, בְּרוּכָה אַתָּה לַיהוָה אֲשֶׁר נָתַן חֲכָמָה  
 בְּלִבְךָ, כִּי הִצַּלְתָּ אֶת-כָּל-יֹשְׁבֵי הָעִיר מִמָּוֶת (14) וַיִּשְׁלַח  
 מֶלֶךְ יִשְׂרָאֵל מַלְאָכִים אֶל-הַנָּבִיא לֵאמֹר כֹּה אָמַר הַמֶּלֶךְ, רֵד  
 אֵלָי: וַיֹּאמֶר אֵלֵיהֶם הַנָּבִיא לֹא אֶרֶד, וְאִם אִישׁ-אֱלֹהִים אֲנֹכִי  
 תֵרֵד אֲשֶׁר-אֱלֹהִים מְשַׁמִּים וְאֹכְלָה אֶתְכֶם: וַיְהִי כֹדֶבֶר הַנָּבִיא  
 אֶת-הַדְּבָרִים הָאֵלֶּה וַתֵּרֵד אִשׁ מִשְׁמָיִם וַתֹּאכַל אֹתָם

(1) The sons of Jacob returned unto their father and they told (to) him the words of Joseph which he (had) commanded them, saying: 'Thus said thy son Joseph, "Come down unto me to Egypt, thou and all thy house(hold) and I will make thee dwell

<sup>a</sup> Inf. abs. before the finite verb, for emphasis.

<sup>b</sup> Fem. sg. 3rd.

<sup>c</sup> Idiomatic—'to bear grace' = 'to have grace', meaning 'to please'.

with me, for the famine is very heavy in the land of Canaan”.’ And it came to pass, as Jacob heard these words that (waw consec.) he cried in a loud voice, ‘My son Joseph is yet alive; blessed be the Lord who hath done kindness with His servant’. And Jacob went down to Egypt, he and all his house(hold) and they dwelt there. (2) And Sarah drew near unto Abraham her husband and she said unto him: ‘Behold I am old (perfect) and the Lord hath not given (to) me a son; and now hearken in my voice according to (“as”) all which I shall say unto thee, and take my handmaid unto thee for a wife.’ And the words of Sarah were good in his eyes and he took her handmaid to him for a wife. And it came to pass after many days that (waw consec.) the handmaid bore (to) him a son. (3) And Moses heard that Pharaoh (was) seeking his life and he fled from (before) him and he went forth to the wilderness and he escaped from the hand of Pharaoh. (4) The servant of Abraham returned and the girl (was) with him and she was good in the eyes of Isaac and she bore [אִשָּׁה] grace before him and she became his wife (‘to him for a wife’). (5) And it came to pass when Judah heard that the wife of his son had gone in the evil way that (waw consec.) he was exceedingly angry and he said unto his servants, ‘Bring her forth that she may be burnt in (the) fire’. And they brought her forth and she stood before him and she said, ‘To the man to whom these belong (“to the man who these are to him”) I have borne a son.’ (6) The brothers of Joseph saw him and they said, one to the other, ‘Behold the dreamer of dreams cometh’. And they took him and they rent his garments from (upon) him and they made him go down into the pit, and they sat (down) to eat. (7) Thus said the Lord unto me, ‘Go forth and speak unto this people and thou shalt say unto them, “Your fathers went after strange gods and they forgot the Lord who brought them forth from the land of Egypt with a strong hand and who made them dwell in the land of their enemies whom He (had) destroyed before them”.’ (8) Moses spoke unto the children of Israel saying, ‘Ye shall not fear the nations against whom<sup>a</sup> ye shall fight, for the Lord is in our midst and He will bring down upon them stones of fire from the heavens and He will utterly destroy (inf.

<sup>a</sup> ‘Who . . . against them’; see p. 135.

abs. with finite verb) them from (upon) the face of the earth.' (9) If thy brother shall be sold to thee for a slave and he shall serve thee; with thee he shall dwell in thy house and thou shalt indeed deal kindly (Hiph. of **יָטַב**) with him, and thou shalt remember that I am the Lord thy God. (10) Solomon commanded him, saying, 'Dwell in thy house and go not forth (use the negative **אַל**, p. 77) from the city, for in the day that thou transgressest<sup>a</sup> (inf. const. with suff.) my commandment thy blood shall be on thy head.' And one of his servants fled from him to the land of Edom; and he took his men and he pursued after him and he found him. And the king heard that his enemy had transgressed his commandment and had gone forth from the city, and he sent unto him saying: 'Because thou hast transgressed my word and thou didst go forth from Jerusalem, behold death will be thy judgement.'

## 76. 'AYIN WAW AND 'AYIN YOD VERBS

We now come to the type of verb whose medial root-letter is a **י** or **ו** which quiesces, i.e. The '*Ayin Waw* and '*Ayin Yod* verb. The original form of the verb 'to rise' was **קָוַם** (qāwam) in Perfect Qal, but the feeble **ק** not only lost its power as a consonant but disappeared, leaving the form **קַם**. Since the normal Imperfect Qal **יִשְׁמֹר** (yišmōr) comes from an original **יִשְׁמֹר** (yašmur—see note on Imperfect Qal of Pe Guttural verb, p. 155), the early form of our verb was **יִקְוַם** (yaqwum) which became **יִקְוֹם** (yāqûm); the **י** lost its consonantal power and became the vowel Šureq (see p. 18, 3).<sup>b</sup> In the same way, the Perfect Qal of the verb 'to place' was originally **שָׂיַם** (sāyam) and the medial **י** disappeared, leaving **שָׂם**. In the Imperfect the vowel in the second syllable was of the *i* class **יִשְׂיִם** (yasyim) instead of the *u* class (cf. Imperfect of **נָתַן**, p. 148 f.) and this form developed into **יִשְׂיִם** (yāsîm).

<sup>a</sup> The verb **עָבַר**.

<sup>b</sup> There are two other branches of the '*Ayin Waw* verb of the *e* and *o* types (**נָתַת** and **בָּוַשׁ**) corresponding to the Statives (pp. 95 ff.) but, for the sake of clearness, they are dealt with separately in the next chapter.

QAL

'AYIN WAW			'AYIN YODH		
<i>Perf. :</i>	he hath risen	קָם	he (hath) placed	שָׁם	
	she „	שָׁמָּה	she „	שָׁמָּה	
	thou (m.) hast	שָׁמָּה	thou (m.) hast	שָׁמָּה	
	thou (f.) „	שָׁמָּה	thou (f.) „	שָׁמָּה	
	I (c.) have	שָׁמָּה	I (c.) have	שָׁמָּה	
	they (c.) „	שָׁמָּה	they (c.) „	שָׁמָּה	
	ye (m.) „	שָׁמָּה	ye (m.) „	שָׁמָּה	
	ye (f.) „	שָׁמָּה	ye (f.) „	שָׁמָּה	
	we (c.) „	שָׁמָּה	we (c.) „	שָׁמָּה	
<i>Imperf. :</i>	he will arise	יָקוּם	he will place	יָשִׁים	
	she „	תָּקוּם	she „	תָּשִׁים	
	thou (m.) wilt	תָּקוּם	thou (m.) wilt	תָּשִׁים	
	thou (f.) „	תָּקוּמִי	thou (f.) „	תָּשִׁימִי	
	I (c.) shall	אָקוּם	I (c.) shall	אָשִׁים	
	they (m.) will	יָקוּמוּ	they (m.) will	יָשִׁימוּ	
	they (f.) „	תָּקוּמְנָה	they (f.) „	תָּשִׁימְנָה	
	ye (m.) „	תָּקוּמוּ	ye (m.) „	תָּשִׁימוּ	
	ye (f.) „	תָּקוּמְנָה	ye (f.) „	תָּשִׁימְנָה	
	we (c.) shall	נָקוּם	we (c.) shall	נָשִׁים	
<i>Cohort. :</i>	let me (c.) „	אָקוּמָה	let me (c.) „	אָשִׁימָה	
	I (c.) will „		I (c.) will „		

*Shortened Imperf.*

*Jussive :*

let him arise	יָקֻם	let him „	יָשֻׁם
---------------	-------	-----------	--------

*Imperf. with Waw*

*Consecutive :*

and he arose	וַיָּקֻם	and he placed	וַיָּשֶׁם <sup>b</sup>
(wayyāqom) <sup>a</sup>			

<sup>a</sup> But וַאֲקוּם 'and I arose' (p. 114 (b), N.B.).

<sup>b</sup> But וַאֲשִׁים 'and I set' (p. 114 (b), N.B.).

<i>Imper.</i> : arise thou (m.)	קום <sup>a</sup> (קומָה)	place thou (m.)	שִׁים <sup>a</sup> (שִׁמָּה)
„ (f.)	קומִי	„ (f.)	שִׁמִּי
„ ye (m.)	קומוּ	„ ye (m.)	שִׁימוּ
„ (f.)	קומְנָה	„ (f.)	[שִׁמְנָה]
<i>Part.</i> : arising (m. sg.)	קָם	placing (m. sg.)	שָׂם
„ (f. sg.)	קָמָה &c.	„ (f. sg.)	שָׂמָה &c.
<i>Inf. absolute</i> :	קום		שום
<i>construct</i> :	קום		שִׁים
„ with ל	לְקום		לְשִׁים

(a) There is no difference in form between the 'Ayin Waw and the 'Ayin Yod in the Perfect Qal, but in the Imperfect, Imperative, and Infinitive construct the original medial root-letter reappears as a vowel: יְקום, יְשִׁים, &c. The Imperfect (יְקום and יְשִׁים) has a shortened form for the Jussive (יְקֹם and יְשִׁם). When the waw consecutive is attached to the shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (קֹם־ and שִׁם־) is now closed and unaccented and the vowel in it must consequently be shortened (to קֹם־ -qom and שִׁם־). Note carefully that וַיִּקֹּם is read wayyāqom—the vowel in the last syllable is Qameṣ-Ḥaṭuph.

(b) The f. sg. Perf. (of קום) is קָמָה and (of שִׁים) שָׂמָה—accent Mil'el (p. 8).

The f. sg. Part. (of קום) is קָמָה and (of שִׁים) שָׂמָה—accent Milra' (p. 8).

### NIPHAL

The normal Niphal Perfect נִשְׁמַר (nišmar) comes from an earlier נִשְׁמַר (našmar—see Niphal of Pe Guttural verb, p. 156) so that the Niphal Perfect of קום was נִקְוַם (naqwam) which became נִקְוֹם (nāqôm)—its present form. The normal Imperfect Niphal יִשְׁמַר comes from an earlier יִנְשַׁמַר (yinšamar) יִשְׁשַׁמַר (yiššamar),

<sup>a</sup> Longer form of Imperative.

so that in our verb it was יִנְקָוּם (yinqawam), then יִקְוּם (yiqqawam), and finally יִקְוֹם (yiqqôm)—its present form.

(N.B. Since קָ is an intransitive verb and has no passive or reflexive meaning in Niphal, we may take the verb כּוֹן, which in Niphal means 'to be ready, prepared', as the example illustrating the form of the Niphal.)

<i>Perf.:</i>	he was prepared	נִכּוֹן	<i>Imperf.:</i>	he will be prepared	יִכּוֹן
	she	נִכּוֹנָה		she	תִּכּוֹן
	thou (m.) wast	נִכּוֹנָתָ		thou (m.) wilt	תִּכּוֹן
	thou (f.)	נִכּוֹנִית		thou (f.)	תִּכּוֹנִי
	I (c.) was	נִכּוֹנָתִי		I (c.) shall	אִכּוֹן
	they (c.) were	נִכּוֹנוּ		they (m.) will	יִכּוֹנוּ
				they (f.)	—
	ye (m.)	נִכּוֹנְתֶם <sup>a</sup>		ye (m.)	תִּכּוֹנוּ
	ye (f.)	נִכּוֹנֹתֶן <sup>a</sup>		ye (f.)	—
	we (c.)	נִכּוֹנֵנוּ		we (c.) shall	נִכּוֹן
<i>Imper.:</i>			<i>Part.:</i> being prepared (m. sg.)	נִכּוֹן	
	be thou (m.) prepared	הִכּוֹן		„ (f. sg.)	נִכּוֹנָה
	„ (f.)	הִכּוֹנִי			&c.
	„ ye (m.)	הִכּוֹנוּ			
	„ (f.)	—	<i>Inf.:</i>	הִכּוֹן	

N.B. Distinguish carefully between the 3rd f. sg. Perfect נִכּוֹנָה (with accent Mil'el) and the f. sg. Participle נִכּוֹנָה (with accent Milra'). The context determines whether הִכּוֹן is an Imperative or Infinitive.

### HIPHIL AND HOPHAL

The Hiphil Perfect is הִקָּם ('he caused to rise, he raised, he set up') and the Hophal Perfect is הֻקָּם. After noting the changes in the foregoing forms due to the ך it will not be difficult to see how a hypothetical Hiphil הִקְוִים became הִקָּם and how the Hophal הֻקְוִים became הֻקָּם.

<sup>a</sup> Note ô vowel instead of û found in the 2nd pl.

## HIPHIL

<i>Perf. :</i>	he (hath) raised	הָקִים
	she „	הִקְיָהּ
	thou (m.) hast „	הִקִּימָךְ
	thou (f.) „	הִקִּימְתְּ
	I (c.) have „	הִקִּימֹתִי
	they (c.) „	הִקִּימוּ
	ye (m.) „	הִקִּימְתֶּם
	ye (f.) „	הִקִּימְתֶּן
	we (c.) „	הִקִּימֵנוּ

## HOPHAL

	he was raised	הוּקַם
	she „	הוּקְמָהּ
	thou (m.) wast „	הוּקִמָּךְ
	thou (f.) „	הוּקִמְתְּ
	I (c.) was „	הוּקִמֹתִי
	they (c.) were „	הוּקִמוּ
	ye (m.) „	הוּקִמְתֶּם
	ye (f.) „	הוּקִמְתֶּן
	we (c.) „	הוּקִמֵנוּ

<i>Imperf. :</i>	he will raise	יָקִים
	she „	תִּקְיָהּ
	thou (m.) wilt „	תִּקִּימָךְ
	thou (f.) „	תִּקִּימְתְּ
	I (c.) shall „	אֶקִּים
	they (m.) will „	יָקִימוּ
	they (f.) „	תִּקְמֶנָּה תִּקְיֶמְנָה
	ye (m.) „	תִּקְיֶמוּ
	ye (f.) „	תִּקְמֶנָּה
	we (c.) shall „	נָקִים

	he will be raised	יֻקַּם
	she „	תֻּקְמָהּ
	thou (m.) wilt „	תֻּקִּמָּךְ
	thou (f.) „	תֻּקִּמְתְּ
	I (c.) shall „	אוּקַם
	they (m.) will „	יֻקְמוּ
	they (f.) „	תֻּקְמֶנָּה
	ye (m.) „	תֻּקְמוּ
	ye (f.) „	תֻּקְמֶנָּה
	we (c.) shall „	נֻקַּם

*Shortened Imperf.**Jussive :*

let him raise	יָקִם
---------------	-------

*Imperf. with Waw**Consecutive :*

and he raised	וַיָּקֶם *
---------------	------------

\* But וַאֲקִים = 'and I raised' (p. 114 (b), N.B.).



<i>Imper.</i> : raise thou (m.)	הָקִים	
	(הָקִימָה) <sup>a</sup>	
„ (f.)	הָקִימִי	
„ ye (m.)	הָקִימוּ	
„ (f.)	הָקִימוּהָ	
<i>Part.</i> : raising (m. sg.)	מְקִים	being raised (m. sg.) מוֹקֵם
„ (f. sg.)	מְקִימָה &c.	„ (f. sg.) מוֹקְמָה &c.
<i>Inf. absolute</i> :	הָקִים	הוֹקֵם
<i>construct</i> :	הָקִים	

The Imperfect Hiphil **יָקִים** has a shortened form **יָקֵם**. When waw consecutive is attached to this shortened form of the Imperfect the accent recedes one syllable, so that the final syllable (in **יָקֵם**) is now closed and unaccented and its vowel is therefore shortened (**וַיָּקֵם**).

### THE INTENSIVES AND REFLEXIVE

Except for a few cases in the later books of the Bible (indicating late Hebrew) there is no Piel, Pual, or Hithpael in 'Ayin Waw verbs. The normal Intensives and the Reflexive are expressed by doubling the middle root-letter (or, failing that, by lengthening the preceding vowel instead); but since the medial **ל** (is so feeble that it) not only becomes a vowel but in many cases disappears—in other words since the medial **ל** has no status as a consonant at all—it cannot be doubled. However, there are intensives and a reflexive expressed by repeating the *third* root-letter, giving rise to the following forms :

**קוֹלֵם** : called POLEL because the Lamed (3rd root-letter) is repeated : active intensive.

<sup>a</sup> Longer form of Imperative.

קוֹמֵם : called POLAL because the Lamed (3rd root-letter) is repeated: passive intensive.

הִתְקוֹמֵם : called HITHPOLEL because the Lamed (3rd root-letter) is repeated: reflexive.

These derived forms receive the normal prefixes and suffixes.

NOTE: It is to be understood that what is meant by an 'Ayin Waw verb is one whose medial root-letter is a ו *which quiesces and disappears*. A verb of the type נָוַע ('to perish') whose medial radical ו remains a full consonant throughout (and does not quiesce or disappear), thus: יָנוּעַ ('he will perish') is not weak in its medial ו, and therefore is *not* an 'Ayin Waw verb at all.

### EXERCISE 35

Elijah אֱלִיָּהוּ

wealth, possessions רִכְוֶשׁ

four (m.) אַרְבָּעָה<sup>a</sup>

four (f.) אַרְבַּע

to be high, lofty רוֹם in Qal

רָם

to cause to be high, to lift up, raise up רוֹם in Hiphil

הָרִים

to return, come back שׁוּב in Qal

שָׁב

to cause to return, to bring back, restore שׁוּב in Hiphil

הָשִׁיב

to flee נוֹס in Qal

נָס

(1) וַיָּצְאוּ הַמְּרַגְלִים אֶרְצָה כְּנָעַן וַיְהִיו שָׁם יָמִים רַבִּים: וַיָּשׁוּבוּ  
אֶל-הַמֶּחֱנֶה וַיְדַבְּרוּ אֶל-הָעָם לֵאמֹר הִנֵּה עָרִי-כְנָעַן חֲזָקוֹת  
מְאֹד הַנָּה וְחֹמוֹתֶיהָ עַד-הַשָּׁמַיִם: וַיֹּאמְרוּ בְנֵי-יִשְׂרָאֵל אִישׁ  
אֶל-רֵעֵהוּ, לֵמָּה יִצְאֲנוּ מִמִּצְרַיִם לָנוּפֵל בַּחֶרֶב לִפְנֵי-אִיֲבִינוּ,  
כִּי מִי יִלָּחֶם לָנוּ בַּיָּשׁוּבִי-כְנָעַן וְעָתָה נָשִׁימָה לָנוּ רֹאשׁ וְנָשׁוּבָה  
מִצְרֵימָה: וַיְהִי כַּדְבָרָם כַּדְּבָרִים הָאֵלֶּה וַיֵּרֶד כְּבוֹד-יְהוָה  
בַּמֶּחֱנֶה וַיִּפֹּל מֹשֶׁה עַל-פָּנָיו אֶרְצָה (2) רָאָה אֱלֹהִים אֶת-הָאִשָּׁה  
עֹמֶדֶת לִפְנָיו וַיִּשְׁאַל אֹתָהּ לֵאמֹר מַה-תְּבַקְשִׁי, הִגִּידִי-נָא לִי:

<sup>a</sup> See footnote, p. 192.

וַתֹּאמֶר אֵלָיו הָאִשָּׁה, הִשְׁאֲלֹתִי בֶן מֵאֵת אֲדֹנִי כִי הִנֵּנוּ מֵת:  
וַיְהִי כִשְׁמַע אֱלֹהֵיו אֶת־דְּבָרֶיהָ וַיָּקָם וַיָּשָׁב אֶל־בֵּיתָהּ: וַיִּשְׁכַּב  
עַל־הַיֵּלֶד הַמֵּת, פָּנָיו עַל־פָּנָיו וַיִּדּוּ עַל־יָדָיו, וַיִּתְּפֹלֵל אֶל־  
יְהוָה וַיֹּאמֶר הֲשִׁב נָא אֶת־נַפְשׁ הַיֵּלֶד: וַיִּשְׁמַע יְהוָה אֶל־תְּפִלָּתָהּ  
אֱלֹהֵיהּ, וַתָּשָׁב אֵלָיו רוּחַ הַיֵּלֶד וַיִּפְקַח אֶת־עֵינָיו: וַיִּקְרָא אֱלֹהֵיהּ  
אֶל־הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ, הִנֵּה חֵי בְנֶךָ: וַתֹּאמֶר אֵלָיו הָאִשָּׁה  
עָתָה יִדְעָתִי כִי גִבִּיא־אֱלֹהִים אָתָּה וַתֵּשֶׂא אֶת־בְּנָהּ וַתֵּצֵא  
(3) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּלָּחֲמוּ אַרְבָּעָה מַלְכִּים בְּמֶלֶךְ  
סֹדָם וַיִּלְכְּדוּ אֶת־הָעִיר וַיִּקְחוּ אֶת־הָעָם וְאֶת־כָּל־רְכוּשָׁם,  
וְגַם אֶת־לוֹט בֶּן־אַחִי־אַבְרָהָם לָקְחוּ אֹתָם וַיֵּצְאוּ לָשׁוּב אֶל־  
עָרֵיהֶם: וַיִּמְלֹט אֶחָד מֵעַבְדֵי־לוֹט וַיִּבְרַח אֶל־אַבְרָהָם וַיַּגֵּד לוֹ  
אֶת־כָּל־אֲשֶׁר רָאָה: וַיָּקָם אַבְרָהָם וַיִּקַּח אֶת־אַנְשָׁיו אִתּוֹ וַיִּרְדֹּף  
אַחֲרֵי־הַמַּלְכִּים וַיִּמָּצְאֻם שֹׁכְבִים בַּמַּחֲנֶה וַיִּפֹּל עֲלֵיהֶם וַיִּירָאוּ  
מִפָּנָיו וַיָּנוּסוּ הַמַּדְבָּרָה: וַיָּשָׁב אַבְרָהָם אֶת־יִשְׁכְּבִי־סֹדָם וְאֶת־  
רְכוּשָׁם, וְגַם אֶת־לוֹט בֶּן־אַחִיו וְאֶת־רְכוּשׁוֹ הֵשִׁיב: וַיֹּאמֶר  
אֵלָיו מֶלֶךְ סֹדָם תֵּן לִי אֶת־הַנֶּפֶשׁ וְאֶת־הָרְכוּשׁ קַח לָךְ:  
וַיֹּאמֶר אַבְרָהָם וְשִׁבְעָתִי בִיהוּהוּ אֲשֶׁר עָשָׂה אֶת־הַשָּׁמַיִם וְאֶת־  
הָאָרֶץ אִם אֶקַּח מִכָּל אֲשֶׁר לָךְ, וְלֹא תֹאמַר הִנֵּה רְכוּשִׁי  
אַבְרָהָם לִי הוּא: רַק הָאֲנָשִׁים אֲשֶׁר הִלְכּוּ אִתִּי הֵמָּה יִקְחוּ  
כְּטוֹב בְּעֵינֵיהֶם: וַיֵּצֵא כַּהֵן־הָעִיר וַיִּבָּרֶךְ אֶת־אַבְרָהָם וַיֹּאמֶר  
בָּרוּךְ אַבְרָהָם לֵאלֹהִים וּבָרוּךְ אֱלֹהֵיךָ אֲשֶׁר נָתַן אֶת־אֵיבֶיךָ  
בְּיָדְךָ (4) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לָּמָּה תִצָּעַק אֵלַי הָרָם אֶת־  
יָדְךָ עַל־הַיָּם וְשָׁבוּ הַיָּמִים לְמִקְוָמָם: וַיָּרֶם מֹשֶׁה אֶת־יָדוֹ  
כְּמַצּוֹת־יְהוָה וַיָּשׁוּבוּ הַיָּמִים עַל־הַמַּצָּרִים וַיִּרְדּוּ הַמַּצָּרִים בְּלֵב  
הַיָּם (5) הִשְׁיִבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה, וְזָכַר־לָנוּ אֶת־דְּבָרֶיךָ

a 'From (with)'.

b Sing. collective.

c See special note on oath, p. 176.

d 'From anything'.

e The imperative זָכַר, when joined to the next word by Maqqeph becomes זָכַר־ (zekkor).

אֲשֶׁר דִּבַּרְתָּ לֵאמֹר שׁוּבוּ אֵלַי בְּיַעֲקֹב וְאֲשׁוּבָה אֲלֵיכֶם:  
 קוּמָה יְהוָה לִישׁוּעָתָנוּ וְאַל-תִּתְּנֵנוּ בְּיַד-אֲיָבֵינוּ, כִּי בָהּ לְבַדְּךָ  
 בִּטְחָנוּ (6) עָשָׂה מֹשֶׁה כַּאֲשֶׁר צִוָּה אֹתוֹ יְהוָה וַיִּקְרָא לַיהוֹשֻׁעַ  
 וַיָּשָׁם אֶת-יָדָיו עַל-רֹאשׁוֹ וַיִּבְרַכְהוּ לְעֵינָי עֲדַת-יִשְׂרָאֵל: וַתָּרֶד  
 רוּחַ אֱלֹהִים עַל-יְהוֹשֻׁעַ וַיִּתְּנָבֵא לַפְּנִיָּהֶם (7) כִּי יָקוּם בְּעִירָךְ  
 נָבִיא וְדִבַּר אֲלֵיכֶם לֵאמֹר נַעֲבֹדָה אֱלֹהִים אֲחֵרִים, וְנָתַן לָךְ  
 אוֹת וּבָא הָאוֹת: לֹא תִשְׁמַע אֶל-דִּבְרָיו (8) מִפְּנֵי זָקֵן תָּקוּם  
 וּכְבֹּדְךָ אֶת-פְּנֵי-הַחֹכֶם (9) בְּדֶרֶךְ אֶחָד תִּצְאוּ לַמִּלְחָמָה  
 וּבְדֶרֶכִים רַבִּים תָּנוּסוּ לַפְּנֵי-אֲיָבֵיכֶם (10) קָחוּ לָכֶם אֲבָנִים  
 וְהָקִימוּ אֹתָן בְּתוֹךְ הַנֶּהָר, לְמַעַן יִדְעוּ בְּנֵיכֶם כִּי כָרַת יְהוָה  
 אֶת-מִי-תִירֶדֶן לַפְּנִיָּהֶם, וְהָיוּ הָאֲבָנִים הָאֵלֶּה לְאוֹת-עוֹלָם  
 (11) לְפָנָיו לֹא הָיָה כָמוֹהוּ מִלֶּךְ בְּיִשְׂרָאֵל אֲשֶׁר שָׁב אֶל-יְהוָה  
 בְּכָל-לִבּוֹ, וְאַחֲרָיו לֹא קָם כָּמוֹהוּ

(1) And it shall come to pass in that day that ye shall seek (waw consec.) Me in the land of your enemies and ye shall cry unto Me with a perfect heart and in truth and ye shall return unto Me with all your heart and with all your soul. Even I (pronoun) will return to you and I will bring you back to the land of your fathers and I will let you dwell (Hiphil) there again and ye shall plant gardens and ye shall eat their fruit as in the days of David My servant and your afflictions will be forgotten and they will be remembered no more. (2) Evil men have risen up against me and they have sought to take my life and they placed not God before them ; but [וְ] Thou, Lord, Thou wilt bring back their evil upon their head. (3) Moses spoke unto them, saying : 'Go ye forth to the land of Canaan and take ye from the fruit of the trees which are in it and return ye to the camp'. And the men went forth to the land of Canaan and they took from the fruit of the land and they returned to the camp. (4) Joseph said unto his father, 'Behold my two sons ("the two-of my sons") are with me ; place, I pray thee, thy

hands upon them and bless them'. And Jacob arose and he placed his hands upon their heads and he blessed them. (5) And one of the servants drew near unto Elijah and he said, 'Come down, I pray thee, from the mountain and return to the city and no man shall raise his hand before thee, for now we indeed know that the word of the Lord thou hast spoken'. And the prophet said unto him, 'I (pronoun) will return to the city.' And he arose and he came down from the mountain and he returned with them. (6) Arise thou (f.), daughter of Israel, why dost thou sit (impf., expressing continued action) in the dust? For the Lord hath heard thy cry and He will bring thee back unto Him. (7) There arose not in Israel a prophet like Moses who knew the Lord face to face, as a man who knoweth his neighbour. (8) When ye shall go forth to (the) battle and your enemies shall have many horses, ye shall not fear them, and ye shall not flee from before them, for the Lord, He is with you, and He will fight for you. (9) And the priest prayed and he said: 'Bring back, Lord, Thy sons from the lands of the nation whither ("which—thither") Thou hast scattered them, for unto Thee alone are their eyes'. (10) 'I have sent My plagues in you and ye have not yet returned unto Me', said the Lord. (11) The Hebrew said unto Moses, 'Who hath placed thee for a judge over us? Thinkest ('sayest') thou to slay me as thou hast slain the Egyptian?' And it came to pass as Moses heard these words that (waw consec.) he arose and he fled from the land of Egypt.

## 77. 'AYIN WAW VERBS CONTINUED

It was shown on pp. 95 ff. that there are three types of regular verb distinguished by the second vowel in the Perfect Qal, thus: *a* (as in שָׁמַר), *e* (as in כָּבַד), and *o* (as in קָטַן) types. These three types are found in the 'Ayin Waw verb, thus: *a* in קָם (from the root קוּם), *e* in גָּמַת (from the root מוּת), and *o* in בָּוֹשׁ. The first type was given in the preceding chapter; the other two, which are rarer, are given in the table on the next page.

## QAL

<i>Perf.:</i>	he (hath) died	מָת	he was ashamed	בֹּשׁ
	she	„ מָתָה	she	„ בֹּשָׁה
	thou (m.) hast	„ מָתָה	thou (m.) wast	„ בִּשְׁתָּ
		(for מָתָת) <sup>a</sup>		
	thou (f.)	„ מָתָה	thou (f.)	„ בִּשְׁתָּ
		(for מָתָת)		
	I (c.) (have)	„ מָתִי	I (c.) was	„ בִּשְׁתִּי
		(for מָתִיתִי)		
	they (c.)	„ מָתוּ	they (c.) were	„ בָּשׁוּ
	ye (m.)	„ מָתֶם	ye (m.)	„ בָּשְׁתֶּם
		(for מָתֶתֶם)		(boštem)
	ye (f.)	„ מָתְנָן	ye (f.)	„ בָּשְׁתֶּנָּן
		(for מָתְנָנָן)		(bošten)
	we (c.)	„ מָתְנוּ	we (c.)	„ בָּשְׁנוּ

<i>Imperf.:</i>	he will die	יָמוּת	he will be ashamed	יִבֹּשׁ
	she	„ תָּמוּת	she	„ תִּבֹּשׁ
	I (c.) shall	„ אָמוּת	I (c.) shall	„ אִבֹּשׁ
		&c.		&c.

*Cohort.:*

let me (c.) die	אָמֹתָה	let me (c.)	„ אִבֹּשָׁה
I will	„	I (c.) will	„

*Shortened Imperf.**Jussive:*

let him die	יָמֹת
-------------	-------

*Imperf. with Waw**Consecutive:*

and he died	וַיָּמֹת
	(wayyāmot)

<i>Imperf.:</i> die thou (m.)	מוּת	be thou (m.) ashamed	בֹּשׁ
„ (f.)	מוּתִי	„ (f.)	„ בֹּשִׁי
	&c.		&c.

<sup>a</sup> Cf. כָּרַת which becomes כָּרַתָּ.

<i>Part.</i> : dying (m. sg.)	מָת	being ashamed (m. sg.)	בוֹשׁ
„ (f. sg.)	מָתָה &c.	„ (f. sg.)	בוֹשָׁה &c.
<i>Inf. absolute</i> :	מוֹת		בוֹשׁ
<i>construct</i> :	מוֹת		
„ with ל	לְמוֹת		

The other derived forms follow the קָם type :

HIPHIL—*Perf.* : הָמִית 'he caused to die, he put to death'

*Imperf.* : יָמִית 'he will cause to die, he will put to death'

HOPHAL—*Perf.* : הוּמַת 'he was put to death'

*Imperf.* : יוּמַת 'he will be put to death'.

### EXERCISE 36

generation	דֹּר	to depart, turn סוּר in Qal	סָר
(pl.)	דֹּרוֹת	to cause to depart, סוּר in Hiphil	הִסִּיר
		to remove	
Philistine	פְּלִשְׁתִּי		
Levi, Levite	לֵוִי	cry	צָעָקָה

(1) וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר הִנֵּה אָנֹכִי יֹצֵא בְּתוֹךְ־אֶרֶץ  
מִצְרַיִם וְהִרְגָּתִי אֶת־כָּל־בְּכוֹרֵיהֶם, מִבְּכוֹר־פַּרְעֹה הַיֹּשֵׁב עַל־  
כִּסְאוֹ עַד־בְּכוֹר־הָאָמָה, וְהִבְדַּלְתִּי בֵּין יִשְׂרָאֵל וּבֵין מִצְרַיִם:  
וְיָהִי בְּלִילָה הַהוּא וַיָּמֻתוּ כָּל בְּכוֹרֵי־מִצְרַיִם וְתָהִי צָעָקָה  
גְּדוֹלָה בְּאֶרֶץ, כִּי לֹא הָיָה בֵּית אֲשֶׁר לֹא הָיָה שָׁם מָת: וַיָּקָם  
פַּרְעֹה הוּא וַעֲבָדָיו וַיִּקְרָא אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וַיֹּאמֶר אֲלֵיהֶם,  
קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי, גַּם אַתֶּם גַּם כָּל־הָעָם אֲשֶׁר אִתְּכֶם, גַּם<sup>b</sup>  
צִאֲנֻכֶם גַּם בְּקִרְכֶם קָחוּ אִתְּכֶם, וַעֲבִדוּ אֶת־אֱלֹהֵיכֶם כֹּאֲשֶׁר  
דִּבַּרְתֶּם (2) וְיָהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יוֹסֵף וְכָל־הַדּוֹר  
הַהוּא: וַיָּקָם מֶלֶךְ עַל־מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת־יוֹסֵף

<sup>a</sup> Fem. prefix.

<sup>b</sup> 'Also . . . also' means 'both . . . and'.

(3) וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, רֵד מִן הָהָר כִּי סָרוּ בְנֵי-יִשְׂרָאֵל מִן-הַדֶּרֶךְ וְגַם עָשׂוּ לָהֶם אֱלֹהִים-זָהָב וַיִּקְרָאוּ לִפְגִּיָּהֶם, אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל אֲשֶׁר הוֹצִיאֹו אֹתְךָ מֵאֶרֶץ מִצְרָיִם מִבֵּית-עַבְדִּים: וַיֵּרֶד מֹשֶׁה מִן הָהָר, וּבִידּוֹ שְׁנֵי-לוּחוֹת הַבְּרִית וַיִּשְׁבֹּר אֹתָם עַל-הָאֲדָמָה: וַיִּקְרָא מֹשֶׁה בְּקוֹל גָּדוֹל, מִי לֵיהוָה אֵלַי וַיִּסּוּרוּ אֵלָיו כָּל-בְּנֵי-לֹוִי: וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, קָחוּ אִישׁ אֶת-חֶרְבּוֹ וְהָמִיתוּ אֶת-אֶחָיְכֶם הָעַבְדִּים אֶת-אֱלֹהֵי-הַזָּהָב, פֶּן-יִגָּף יְהוָה בָּעָם (4) וַיִּצְעֲקוּ בְנֵי-יִשְׂרָאֵל אֶל-מֹשֶׁה, לָמָּה נָמוּת בְּרָעָב אֲנַחְנוּ וְנָשִׁינוּ וּבְנֵינוּ: וַיִּתְּפֹלֵל מֹשֶׁה אֶל-יְהוָה וַיֹּרֶד לָהֶם יְהוָה לֶחֶם מִשָּׁמַיִם וַיֹּאכֵל הָעָם (5) הַשֶּׁמֶר וּמָאֵד פֶּן-תִּשְׁכַּחוּ אֶת-מִצְוֹת-יְהוָה וּפֶן-יִסּוּרוּ מִלְּבַבְכֶּם: וְהָאִישׁ אֲשֶׁר לֹא יִשְׁמֹר אֶת-הַתּוֹרָה הַזֹּאת וְסָר לִבּוֹ מֵעַם יְהוָה אֲלֵהִיו מוֹת יָמוּת הָאִישׁ הַהוּא (6) כִּי יִגָּב אִישׁ אֶת-רֵעֵהוּ וּמָכַר אֹתוֹ לְעָבֵד, הוֹמַת יוֹמַת הָאִישׁ הַזֶּה, וְזָכַרְתָּ כִּי אֲנִי יְהוָה אֱלֹהֵיךָ (7) לֹא תִסּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם, כִּי בַדֶּרֶךְ יְהוָה תִּבְחָרוּ, לִמְעַן יִיטַב לָכֶם בְּאֶרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה (8) וַיֹּאמֶר דָּוִד אֶל-שָׁאוּל, יֵצֵא-נָא עַבְדְּךָ וְגִלְחָם עִם-הַפֶּלֶשְׁתִּי הַזֶּה: וַיֹּאמֶר אֵלָיו שָׁאוּל, הֲלֹא נָעַר אַתָּה וְהוּא אִישׁ גִּבּוֹר-מִלְחָמָה, שׁוֹב אֶל-בֵּית-אָבִיךָ וְלָמָּה תָמוּת לִגְד עֵינִי: וַיֹּאמֶר דָּוִד, רָעָה הָיָה עַבְדְּךָ וְאֶשְׁמַר אֶת-צֵאֵן-אָבִי, וְהִנֵּה תָיָה רָעָה בָּאָה מִהַמִּדְבָּר וַתִּפֹּל עַל-הַצֵּאֵן, וְאֶקִּים וְאֶקַּח אֶת-חֶרֶב־בִּידִי וְאָמַית אֶת-הַחַיָּה לְבִידִי, כִּי לֹא הָיָה אִישׁ אִתִּי: וְעַתָּה אִם טוֹב בְּעֵינֵי-הַמֶּלֶךְ אֲנֹכִי אֶלְחָם עִם-הַפֶּלֶשְׁתִּי הַזֶּה וְהִסֵּר אֶסִּירָה אֶת-רֹאשׁוֹ מֵעַלְיוֹ, וַיַּדַּע כָּל-הַקָּהָל הַזֶּה כִּי יֵשׁ אֱלֹהִים בְּיִשְׂרָאֵל: וַיֹּאמֶר שָׁאוּל, צֵא אֵלָיו בְּנִי וַיִּתֵּן-יְהוָה אֶת-אֵיבֶךָ בְּיָדְךָ (9) סוּר מִרָע וּבִקֵּשׁ טוֹב (10) וַיְהִי בְנוֹסֵעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיָּנוּסוּ

<sup>a</sup> 'Every man'.

<sup>b</sup> 'Take heed'.

<sup>c</sup> 'From (with)'.

<sup>d</sup> Inf. abs. before verb expresses emphasis.

<sup>e</sup> Jussive effect.



אִיכָּיֶךָ מִפְּנֵיךָ (11) לֹא תִבּוֹשִׁי בֵּת-יִשְׂרָאֵל, קוֹמִי מִן-הָעֶפְרָי  
וְשִׁמִּי עָלֶיךָ אֶת-בְּגְדֵי כְבוֹדִי<sup>a</sup>

(1) If thou shalt say in thy heart, 'Let me place over me a king as all the nations'; from among thy brethren shalt thou choose for thyself a king. He shall not have many horses, lest he shall bring back the people to Egypt, and he shall not take unto himself many wives, lest his heart shall be high and he shall depart from the words of this law. (2) The prophet came unto the king and he said unto him: 'The Lord hath heard thy prayer; thou shalt not die, for thou hast walked before Him in truth.' (3) Aaron commanded the people saying: 'Remove from (upon) you all the gold and all the silver and give (it) to me.' And the children of Israel removed all the gold and all the silver from (upon) them(selves) and they gave (it) to him. (4) A generation goeth and another generation cometh, and the world endureth ('standeth') for ever. (5) As I have torn this garment from (upon) thee, so hath the Lord removed the kingdom from thee and He hath given it to thy neighbour who is better than thee. (6) The Lord spoke unto Moses saying: 'Let not the people journey (by) the way of the Philistines, lest there shall be a battle and they shall be afraid and they shall return to Egypt'. (7) Harken unto me, (ye) sons of Levi; hath not the Lord chosen you from the midst of your brethren to serve His service and why will ye depart from the way of the Lord? (8) In the dungeon where Joseph was there were two of the servants of Pharaoh; and they dreamed dreams and they told their dreams to Joseph. And Joseph said unto the one: 'In the morning thou shalt return to thy place and thou shalt serve Pharaoh.' And unto his neighbour he said: 'In the morning Pharaoh will remove thy head from (upon) thee'. (9) The king said, to him: 'Sell (to) me thy garden and I will give (to) thee another garden which is greater than it'. And the man said: 'I will not sell (to) thee my garden which I have inherited from mine ancestors'. And the king was exceedingly angry and he said unto him: 'Thou shalt indeed die'. And the man arose and he fled (from) before the king. And the king sent his servants and they pursued (after) him and they put

<sup>a</sup> 'Thy garments of glory', i.e. 'thy glorious garments'. See Appendix 5, p. 253.

him to death and they buried him in one of the mountains. (10) And it came to pass after these things that (waw consec.) Samuel, the prophet of God, died and he was buried in his house. (11) The Philistines saw that their warrior (was) dead and they fled from (before) the children of Israel. (12) Ye shall not depart after your eyes and after your heart, but the Lord your God shall ye fear and Him shall ye serve.

## 78. MORE DOUBLY WEAK VERBS

Note how two sets of adjustments are made in verbs doubly weak :

(a) יָדַע ('to know')—Pe Waw and Lamed Guttural verb:

N.B. In Hebrew יָדַע may be treated as a Pe Waw verb, since it behaves as such, even though it is a Pe Yod in cognate languages.

QAL			NIPHAL		
<i>Perf. :</i>	he knew	יָדַע	he was known	נֻדַּע	
	she „	יָדָעָה	she „	נֻדְּעָה	
		&c. (regular)		&c. (regular)	
<i>Imperf. :</i>	he will know	יָדַעַ	he will be known	יֻדַּעַ	
	she „	תִּדְּעַ	she „	תֻּדְּעַ	
		&c.		&c.	
<i>Imper. :</i>	know thou (m.)	דַּע	be thou (m.) „	הִנָּדַע	
	„ (f.)	דַּעִי	„ (f.) „	הִנָּדְּעִי	
		&c.		&c.	
<i>Part. active :</i>					
	knowing (m. sg.)	יֹדֵעַ			
	„ (f. sg.)	יֹדַעַת			
		&c.			
<i>passive :</i>					
	known (m. sg.)	יְדוּעַ	being known (m. sg.)	נֹדַע	
	„ (f. sg.)	יְדוּעָה	„ (f. sg.)	נֹדְעָה	
				&c. (regular)	
<i>Inf. absolute :</i>		יִדְּעַ			
<i>onstruct :</i>		יִדְּעַת		הִנָּדַע	
	„ with ל: to know	לִידְּעַת	to be known	לִהִנָּדַע	

HIPHIL			HITHPAEL		
<i>Perf. :</i>					
he (hath) made known	הוֹדִיעַ		he (hath) made himself known	הִתְּוֹדַעַת	
she	הוֹדִיעָה	„	she herself	הִתְּוֹדַעְתָּה	„
	&c.				
<i>Imperf. :</i>					
he will make	יִדְּוֶה	„	he will make himself	יִתְּוֹדַעַת	„
she	תִּדְּוֶה	„	she herself	תִּתְּוֹדַעַת	„
	&c.				
<i>Imper. :</i>					
make thou (m.)	הוֹדַע	„	make thyself (m.)	הִתְּוֹדַע	„
„ (f.)	הוֹדִיעִי	„	„ (f.)	הִתְּוֹדַעִי	„
	&c.			&c.	
<i>Part. :</i>					
making known (m. sg.)	מוֹדִיעַ		making oneself known (m. sg.)	מִתְּוֹדַעַת	
„ (f. sg.)	מוֹדִיעָה			&c.	
<i>Inf. absolute :</i>	הוֹדַע			הִתְּוֹדַע	
<i>construct :</i>	הוֹדִיעַ				
„ with ל: to make known	לְהוֹדִיעַ		to make oneself known	לְהִתְּוֹדַע	

Similarly the root **יָשַׁע** which in Niphal **נִשְׁעַ** means 'to be delivered, saved' and in Hiphil **הוֹשִׁיעַ** „ 'to deliver, save'.

(b) **יָרָא** 'to fear', 'to be afraid'—Pe Yod and Lamed 'Alep verb; also stative:

QAL

<i>Perf. :</i>	he (hath) feared	יָרָא	<i>Imperf. :</i>	he will fear	יִירָא
	thou (m.) hast	יִרְאֶה		thou (m.) wilt	תִּירָא
	I (c.) have	יִרְאֵה		I (c.) shall	אִירָא
<i>Part. :</i>	fearing (m. sg.)	יָרֵא	<i>Imper. :</i>	fear thou (m.)	יִרְא
	„ (m. pl.)	יִרְאוּ		„ ye (m.)	יִרְאוּ
<i>Inf. absolute :</i>		יִרְא	<i>construct :</i>		יִרְאָה
					(noun)
			„ with ל: to fear		לְיִרְאָה

## (c) יָצָא 'to go forth'—Pe Waw and Lamed 'Alep verb:

QAL		HIPHIL <sup>a</sup>	
<i>Perf.</i> :	he hath gone forth יָצָא	he hath brought forth הוֹצִיא	
thou (m.) hast	„ יָצָאתָ &c.	thou (m.) hast	„ הוֹצִאתָ &c.
<i>Imperf.</i> :	he will go forth יֵצֵא	he will bring	„ יוֹצִיא
she	„ תֵּצֵא &c.	she	„ תוֹצִיא &c.
<i>Shortened Imperf. Jussive</i> :	—	let him	„ יוֹצֵא
<i>Imperf. with Waw Consecutive</i> :			
and he went forth	וַיֵּצֵא	and he brought	„ וַיּוֹצֵא
<i>Imper.</i> :	go thou (m.) forth צֵא	bring thou (m.)	„ הוֹצֵא
„ (f.) „	צֵאי &c.	„ (f.) „	„ הוֹצֵאי &c.
<i>Part.</i> :	going forth (m. sg.) יָצֵא	bringing forth (m. sg.)	מוֹצִיא
„ (f. sg.)	יָצֵאת &c.	„ (f. sg.)	מוֹצִיָּה &c.
<i>Inf. absolute</i> :	יֵצֵא		הוֹצֵא
<i>construct</i> :	צֵאת (for צֵאתָ)		הוֹצִיא
„ with ל	לֵצֵאת (to go forth)		לְהוֹצִיא (to bring forth)

## (d) בָּא (root בּוֹא) 'to come' 'to go in'—'Ayin Waw and Lamed 'Alep verb:

QAL		HIPHIL <sup>b</sup>	
<i>Perf.</i> :	he hath come בָּא	he hath brought	הֵבִיא
thou (m.) hast	„ בָּאתָ	thou (m.) hast	„ הֵבִאתָ
ye (m.) have	„ בָּאתֶם &c.	ye (m.) have	„ הֵבִאתֶם &c.

<sup>a</sup> 'To cause to go forth, to bring forth'.<sup>b</sup> 'To cause to come', i.e. 'to bring'.

<i>Imperf.</i> : he will come	יָבֹא or יָבֵא	he will bring	יָבִיא
she „	תָּבֹא &c. &c.	she „	תָּבִיא &c.
<i>Shortened Imperf. Jussive</i> :	—	let him „	יָבֵא
<i>Imperf. with Waw Consecutive</i> :			
and he came	וַיָּבֹא	and he brought	וַיָּבִיא
<i>Imperf.</i> : come thou (m.)	בֹּא or בֵּא	bring thou (m.)	הָבֵא
„ (f.)	בֹּאִי &c. &c.	„ (f.)	הָבִיאִי &c.
<i>Part.</i> : coming (m. sg.)	בָּא	bringing (m. sg.)	מְבִיא
„ (m. pl.)	בָּאִים	„ (m. pl.)	מְבִיאִים
<i>Inf. absolute</i> :	בּוֹא		הָבֵא
<i>construct</i> :	בֹּא		הָבִיא
„ with ל	לְבֹא		לְהָבִיא
	(to come)		(to bring)

(e) רוע used in Hiphil—הִרְיעַ—‘to shout’—‘Ayin Waw and Lamed Guttural verb:

HIPHIL

<i>Perf.</i> : he hath shouted	הִרְיעַ	<i>Imperf.</i> : he will shout	יִרְיעַ
<i>Part.</i> : shouting (m. sg.)	מְרִיעַ	<i>Imperf.</i> : shout thou (m.)	הָרֵעַ
„ (m. pl.)	מְרִיעִים	„ ye (m.)	הָרִיעוּ
<i>Inf. absolute</i> :	הָרֵעַ	<i>construct</i> :	הָרֵעַ

EXERCISE 37

towards, to meet	לְקָרֵאתִי	to learn	לָמַד in Qal
„ (with suffix)	לְקָרֵאתִי	to teach	לָמַד in Piel
without	בְּלִי	to wash, bathe	רָחַץ
		(used of washing the body)	

(1) וַיָּשׁוּבוּ הַמְּלָאכִים אֶל-יַעֲקֹב וַיֹּאמְרוּ אֵלָיו, בָּאנוּ אֶל-עֶשָׂו  
אֲחִיךָ וְנִדְבַר אֵלָיו כְּכֹל אֲשֶׁר אָמַרְתָּ וְהִנֵּה הוּא הֵלֵךְ לְקָרֵאתְךָ

וְעַם רַב עָמוּ: וַיִּירָא יַעֲקֹב מְאֹד וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר  
 יְהוָה אֱלֹהֵי הָאָמֶר אֵלַי, שׁוּב אֶל־אֶרֶץךָ וְאֶל־בֵּית־אָבִיךָ  
 וְאִיטִּיבָה עִמָּךְ, הֲצִילֵנִי נָא מִיַּד־אֹחִי מִיַּד־עֶשָׂו, כִּי יֵרָא אֲנֹכִי  
 אֹתוֹ, פֶּן־יָבֹא עָלַי וְהָמִית אֹתִי וְאֶת־כָּל־בְּנֵי בֵיתִי: וַיֹּאמֶר  
 אֱלֹהֵי יְהוָה, אֶל־תִּירָא יַעֲקֹב, אֲנֹכִי עִמָּךְ וְשָׁמְרָתִיךָ מִכָּל־רָע  
 (2) וַיֵּצֵא מֹשֶׁה מֵאֵת פְּנֵי־פְרַעֲהוּ וַיִּצְעַק אֶל־יְהוָה לֵאמֹר לָמָּה  
 שְׁלַחְתָּנִי אֶל־פְּרַעֲהוּ, כִּי מִיּוֹם בּוֹאִי לְפָנָיו הִכְבִּיד אֶת־הָעֲבֹדָה  
 עַל־בְּנֵי־יִשְׂרָאֵל, וְהִצֵּל לֹא הֲצִלְתָּ אֶת־עַמָּךְ: וַיֹּאמֶר אֱלֹהֵי  
 יְהוָה שָׁמְעֵתִי אֶת־צַעֲקַת בְּנֵי־יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִידִים  
 אֹתָם, וְהוֹצֵא אוֹצִיא אֹתָם מֵאֶרֶץ מִצְרַיִם וְהִצַּלְתִּי אֹתָם  
 מֵעֲבֹדָתָם וְלִקְחֹתִי אֹתָם לִי לְעָם, וְהִבֵּאתִי אֹתָם אֶל־הָאָרֶץ  
 אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לְאַבְרָהָם לָתֵת לָהֶם (3) כִּי תָבֹאוּ אֶל־  
 הָאָרֶץ אֲשֶׁר אֲנֹכִי מְבִיא אֲתֶכֶם שָׁמָּה וִירְשֶׁתֶם אֹתָהּ וְיִשְׁבְּתֶם  
 בָּהּ, וְהִבְדַּלְתֶּם לָכֶם שְׁלֹשׁ עָרִים אֲשֶׁר יְנוּס שָׁמָּה הָאִישׁ הַהֹרֵג  
 אֶת־רֵעֵהוּ בְּבִלְי־דַעַת וְהוּא לֹא אֵיב לוֹ: וְגַם הָאִישׁ הַהוּא אֶל־  
 אַחַת־הָעָרִים הָאֵלֶּה, וְשִׁפְטוּ אֹתוֹ זִקְנֵי־הָעִיר, וַיָּשָׁב שָׁם עַד  
 מוֹת־הַכֹּהֵן הַגָּדוֹל (4) כִּי יִמָּצֵא אִישׁ הָרוּג עַל־הָאֲדָמָה וְלֹא יוֹדַע  
 מִי הָרָגוֹ, וַיָּצֵאוּ זִקְנֵי־הָעִיר וְשִׁפְטִיָּה וְלָקְחוּ אֶת־הַמֶּת וְהוֹרִידוּ  
 אֹתוֹ אֶל־הַנֶּזֶק וְרָחֲצוּ אֶת־יְדֵיהֶם בְּמִי־הַנֶּזֶק וַאֲמָרוּ, יָדֵינוּ  
 לֹא שָׁפְכוּ אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: וְקִבְּרוּ שָׁם אֶת־הַמֶּת  
 כַּמִּשְׁפָּט הַזֶּה (5) הִנֵּה נָתַתִּי לָכֶם אֶת־הַמִּצְוֹת וְאֶת־הַמִּשְׁפָּטִים  
 הָאֵלֶּה, וְהוֹדַעְתֶּם אֶת־בְּנֵיכֶם לְמַעַן יִלְמְדוּ לְשָׁמֵר אֹתָם כְּכֹל  
 הַכְּתוּב בְּסֵפֶר הַתּוֹרָה הַזֶּה, וְהִבִּיא עֲלֵיהֶם יְהוָה אֶת־הַבְּרָכוֹת  
 הָאֵלֶּה (6) וְזָכוּר תִּזְכֹּר אֶת־חֲסִדֵּי־יְהוָה אֲשֶׁר עָשָׂה אִתָּךְ מִיּוֹם־  
 צֵאתְךָ מֵאֶרֶץ מִצְרַיִם וְעַד־עַתָּה: וְלִמְדָה אֶת־בְּנֵיךָ אֶת־

<sup>a</sup> Lit. 'from (with)'.

<sup>b</sup> Egypt—collect. for Egyptians; hence pl. verb.

<sup>c</sup> 'This' is masc. since it refers to the 'book'—'this book of the law'

דְּבַר־יְהוָה הַזֶּה, לֵמַעַן יֵיטֵב לָהֶם בְּאֶרֶץ אֲשֶׁר הִמָּה בָּאִים  
 שָׁמָּה לְרִשְׁתָּהּ אֹתָהּ: אֲנִי יְהוָה הַמוֹצִיא אֶתְכֶם מִבֵּית־עַבְדִּים  
 (7) וַיְהִי הַיּוֹם וַיִּבְקְשׁוּ שְׁנֵי־אֲנָשִׁים לַהֲרֹג אֶת־הַמֶּלֶךְ בְּהִיכָל:  
 וַיִּזְדַּע הַדָּבָר לְאַחַד מֵעַבְדָּיו וַיַּגֵּד לַמֶּלֶךְ וַיִּבְקֶשׁ הַדָּבָר וַיִּמָּצֵא  
 וַהֲנֶה אִמַּת דָּבָר עֲבָדוֹ: וַיּוֹמְתוּ שְׁנֵי־הָאֲנָשִׁים הָאֵלֶּה וַיִּכְתֹּב  
 הַדָּבָר בְּסֵפֶר דְּבַר־יְהִימִם לְפָנֵי־הַמֶּלֶךְ

(1) And the Lord spoke unto Moses and unto Aaron in the land of Egypt saying: 'Go ye in unto Pharaoh and ye shall say unto him: "Let go (Piel of שלח) my people Israel a journey ('way') of three days in the wilderness to serve the Lord our God".' And Moses and Aaron came and they stood before Pharaoh and they spoke these words unto him. And Pharaoh said unto them: 'Why have ye come unto me? Know ye (perf.) not that the children of Israel are servants to me? I will indeed not let them go.' And Moses said: 'Thou shalt surely know that if thou transgressest (imperf.) the commandment of the Lord our God, behold He will send plagues against thee and against thy people, and He will bring the beasts of the wilderness in(to) the land and they will eat all the fruit of the ground and they will come in(to) thy house and in(to) the houses of thy servants, in order that thou shalt know that there is none like Him.' And it came to pass as they spoke (inf. const. with suff.) these words that (waw consec.) they went forth from (with) the presence ('face') of Pharaoh. (2) Abraham did according to ('as') all which the Lord (had) commanded him and he took his wife and the son of his brother and all the wealth which he had and he went forth to the land of Canaan. And Abraham was very old when he went forth ('in his going forth', inf. const. with suff.) from his land. (3) And it came to pass as they heard the words of the spies that (waw consec.) they cried unto Moses, saying: 'Why didst thou bring us forth from the land of Egypt to slay ("put to death") all this congregation? For behold the inhabitants of Canaan are mighty men of war and we are not able (perf.) to go forth against them for (the) war. Why went we forth from Egypt?' (4) And the old man sat in the dust before his friends

[רָעָ] and he lifted up his voice and he cried: 'Naked went I forth unto the world and naked shall I return to the earth. The Lord I have feared all the days of my life and why hath He brought upon me all these?' And one of ('from') his friends rose and he said: 'Who art thou that thou shouldst judge (imperf.) the Lord? Art thou not flesh and blood? Will the Lord bring trouble upon a man who sinned not against ('to') Him?' (5) I said that she (was)<sup>a</sup> my sister, for there is not the fear of God in this place and I was afraid lest they would (imperf.) put me to death. (6) And the fame ('name') of Solomon went forth in all the world; and the kings of the land came to Jerusalem and they brought with them (every) man his present to Solomon.

### 79. LAMED HE VERBS (Lamed Yod and Lamed Waw)

The verb גָּלַה ('to uncover, reveal' and also 'to go into exile') is weak, since its third root-letter is a silent ה. Most ל' verbs were originally ל' and some ו'. The verb גָּלַה, for example, comes from an original גָּלַי, *gālay*, which evolved into גָּלַה, *gālā*, but the original third root-letter ' has survived in many of the verb-forms:

QAL			NIPHAL		
<i>Perf.:</i>	he (hath) uncovered	גָּלַה	he was uncovered	גָּלָה	
	she	„ גָּלְתָה <sup>b</sup>	she	„ גָּלְתָה	
	thou (m.) hast	„ גָּלִיתָ	thou (m.) wast	„ גָּלִיתָ	
	thou (f.)	„ גָּלִיתְּ	thou (f.)	„ גָּלִיתְּ	
	I (c.) (have)	„ גָּלִיתִי	I (c.) was	„ גָּלִיתִי	
	they (c.)	„ גָּלוּ	they (c.) were	„ גָּלוּ	
	ye (m.)	„ גָּלִיתֶם	ye (m.)	„ גָּלִיתֶם	
	ye (f.)	„ גָּלִיתֶנּוּ	ye (f.)	„ גָּלִיתֶנּוּ	
	we (c.)	„ גָּלִינוּ	we (c.)	„ גָּלִינוּ	

*Perf. with suffix:*

he hath uncovered me גָּלָנִי

<sup>a</sup> In Hebrew 'I said that she is my sister'.

<sup>b</sup> The 3rd f. sg. perf. was originally גָּלְתָה (reduced from גָּלִיתָ) but it strangely received another f. sg. termination, as if גָּלְתָה itself had been the root.



<i>Imperf. :</i>	he will uncover	יִגְלֶה	he will be uncovered	יִגְלֶה
	she	תִּגְלֶה	she	תִּגְלֶה
	thou (m.) wilt	תִּגְלֶה	thou (m.) wilt	תִּגְלֶה
	thou (f.)	תִּגְלִי	thou (f.)	תִּגְלִי
	I (c.) shall	אֶגְלֶה	I (c.) shall	אֶגְלֶה
	they (m.) will	יִגְלוּ	they (m.) will	יִגְלוּ
	they (f.)	תִּגְלִינָה	they (f.)	תִּגְלִינָה
	ye (m.)	תִּגְלוּ	ye (m.)	תִּגְלוּ
	ye (f.)	תִּגְלִינָה	ye (f.)	תִּגְלִינָה
	we (c.) shall	נִגְלֶה	we (c.) shall	נִגְלֶה

*Imperf. with suffix :*

he will uncover me יִגְלֵנִי

*Shortened Imperf.**Jussive :*

let him uncover יִגְלֵ יִגְלֵ let him be „ יִגְלֵ

*Imperf. with Waw**Consecutive :*

and he uncovered וַיִּגְלֵ and he was וַיִּגְלֵ

<i>Imperf. :</i>	uncover thou (m.)	גְּלֶה	be thou (m.)	„	הִגְלֶה
	„ (f.)	גְּלִי	„ (f.)	„	הִגְלִי
	„ ye (m.)	גְּלוּ	„ ye (m.)	„	הִגְלוּ
	„ (f.)	גְּלִינָה	„ (f.)	„	הִגְלִינָה

*Part. (active) :*

uncovering (m. sg.) גֹּלֶה  
 „ (f. sg.) גֹּלֶה  
 „ (m. pl.) גֹּלִים  
 „ (f. pl.) גֹּלוֹת

*(passive) :*

uncovered (m. sg.) גָּלוּי [N.B. gālûy] being uncovered (m. sg.) נִגְלֶה  
 „ (f. sg.) גָּלוּי „ (f. sg.) נִגְלֶה  
 „ (m. pl.) גָּלוּי „ (m. pl.) נִגְלִים  
 „ (f. pl.) גָּלוּי „ (f. pl.) נִגְלוֹת

*Inf. absolute :*

גִּלֵּה גִּלֵּה

*construct :*

גִּלְתִּי גִּלְתִּי

„ with ל : לְגִלְתִּי

לְגִלְתִּי

In the passive Participle Qal the third root-letter י has survived as a full consonant—גָּלִי, גָּלְיָהּ &c. In the 2nd and 1st Perf. of the Qal (גָּלִיתָ, גָּלִיתִי, גָּלִיתָם &c.) and of the Niphal (נִגְלִיתָ, נִגְלִיתִי, נִגְלִיתָם &c.) the original third root-letter י has survived as a silent letter: the original גָּלַיְתָ (galáyta) became גָּלִיתָ (galéyta) and finally גָּלִיתָ (galiyta—galítá), and likewise the original נִגְלַיְתָ (nigláyta) became נִגְלִיתָ (nigléyta, niglétá). In the 3rd Perf. of the Qal and Niphal the third root-letter י has disappeared: גָּלְיָו (gāl'yû) became גָּלוּ (gālû) and נִגְלְיָו (nigl'yû) became נִגְלוּ (niglû).

Note carefully the shortened form of the Imperfect: the Qal יִגְלֶה is shortened to (יִגְלֶה, and then) יִגְלֶה and the Niphal יִנְגְּלֶה to יִנְגְּלֶה.

The Infinitive construct assumes an וְ ending (cf. the assumption of a וְ by the inf. const. Qal of Pe Nun and Pe Waw verbs).

The Piel and Pual have the same terminations as the Qal and Niphal:

PIEL			PUAL		
<i>Perf.:</i>	he (hath) revealed	גָּלָה	he was revealed	גָּלָה	
	she	גָּלְתָה	she	גָּלְתָה	
	thou (m.) hast	גָּלִיתָ	thou (m.) wast	גָּלִיתָ	
		גָּלִיתָ		&c.	
	I (c.) have	גָּלִיתִי			
		&c.			
<i>Imperf.:</i>	he will reveal	יִגְלֶה	he will be revealed	יִגְלֶה	
	she	תִּגְלֶה	she	תִּגְלֶה	
		&c.		&c.	
<i>Shortened Imperf.</i>					
<i>Jussive:</i>					
	let him reveal	יִגְלֶה			
<i>Imperf. with Waw</i>					
<i>Consecutive:</i>					
	and he revealed	וַיִּגְלֶה	and he was	וַיִּגְלֶה	
<i>Imper.:</i>	reveal thou (m.)	גָּלֶה			
	„ (f.)	גָּלִי			
		&c.			

<i>Part. :</i>	revealing (m. sg.)	מְגַלֶּה	being revealed (m. sg.)	מְגֻלָּה
		&c.		&c.
<i>Inf. absolute :</i>		גַּלֵּה		גִּלָּה
<i>construct :</i>		גַּלֹּת		גִּלּוֹת

The other derived forms follow the same pattern as the preceding ones. To make the Hiphil intelligible גַּלֵּה has been taken in its other meaning 'to go into exile' which in Hiphil is 'to cause to go into exile—to exile'.

## HIPHIL

<i>Perf. :</i>	he (hath) exiled	הִגְלָה
	she „	הִגְלָתָהּ
	thou (m.) hast „	הִגְלִיתָ הִגְלִיתָ
	I (c.) have „	הִגְלִיתִי הִגְלִיתִי
<i>Imperf. :</i>	he will exile	יִגְלֶה
	she „	תִּגְלֶה
		&c.
<i>Shortened Imperf. Jussive :</i>	let him „	יִגְלֵא <sup>a</sup>

*Imperf. with Waw  
Consecutive :*

	and he exiled	וַיִּגְלֶה
<i>Imper. :</i>	exile thou (m.)	הִגְלֵה
	„ (f.)	הִגְלִי
		&c.

<i>Part. :</i>	exiling (m. sg.)	מְגַלֶּה	being exiled (m. sg.)	מְגֻלָּה
		&c.		&c.
<i>Inf. absolute :</i>		הִגְלֵה		הִגְלָה
<i>construct :</i>		הִגְלֹת		הִגְלּוֹת

<sup>a</sup> The shortened Imperfect יִגְלֵא is a Segholate form which evolves into יִגְלֵא (as מִקְלָף into מְקַלֵּף, pp. 82 ff.).

## HITHPAEL

<i>Perf. :</i>	he (hath) revealed himself	הִתְגַּלָּה
	she „ herself	הִתְגַּלְתָּה
	thou (m.) hast „ thyself	הִתְגַּלִּיתָ
	I (c.) have „ myself	הִתְגַּלִּיתִי
<i>Imperf. :</i>	he will „ himself	יִתְגַּלֵּה
	she „ herself	תִּתְגַּלֵּה &c.
<i>Shortened Imperf. Jussive :</i>	let him reveal himself	יִתְגַּל
<i>Imperf with Waw Consecutive :</i>	and he revealed himself	וַיִּתְגַּל
<i>Imper. :</i>	reveal thyself (m.)	הִתְגַּלְּה &c.
<i>Part. :</i>	revealing oneself (m. sg.)	מִתְגַּלֵּה &c.
<i>Inf. absolute :</i>	הִתְגַּלֵּה	<i>construct :</i> הִתְגַּלּוֹת

N.B. The Imperfects in all forms of the Lamed He verb terminate in הֵ, the Infinitives construct all terminate in וֹת, and there is a shortened Imperfect (Jussive) in Qal, Niphal, Piel, and Hithpael, as well as in the Hiphil.

## EXERCISE 38

Gilead	גִּלְעָד	to build	בָּנָה
cattle	מִקְנֵה	to command צוה in Piel	צָוָה
Tyre	צָר	to see	רָאָה
		to appear ראה in Niphal	נִרְאָה
here	פֹּה	to cause to see, to show ראה in Hiphil	הִרְאָה

(I) וּלְבָנֵי־רְאוּבֵן הָיָה צֶאֱן וּבָקָר רַב עַד־מָאֹד, וַיִּרְאוּ אֶת־  
 אֶרֶץ־הַגִּלְעָד וְהָיָה הַמָּקוֹם מְקוֹם־מִקְנֵה: וַיִּגְשׁוּ אֶל־מֹשֶׁה  
 וַיְדַבְּרוּ אֵלָיו לֵאמֹר הָאֶרֶץ אֲשֶׁר נָתַן יְהוָה בְּיָדֵנוּ אֶרֶץ מִקְנֵה  
 הֵיא, וְלַעֲבָדֶיךָ מִקְנֵה: וְעַתָּה אִם־נָא מְצֹאנוּ חֵן בְּעֵינֶיךָ, תִּנֶּה

לָנוּ אֶת־הָאָרֶץ הַזֹּאת וְאֶל־תַּעֲבִירָנוּ אֶת־הַיַּרְדֵּן אֶרְצָה כְּנָעַן:  
 וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה, הֲאֵחִיכֶם יַעֲבֹרוּ אֶת־הַיַּרְדֵּן לַמִּלְחָמָה  
 וְאַתֶּם תָּשֻׁבוּ פֹה: וַיֹּאמְרוּ בְנֵי־רְאוּבֵן, בָּתִּים גְּבוּהָ לְנָשֵׁינוּ  
 וּלְבָנֵינוּ וְיָשְׁבוּ בָהֶם, וְאַנְחֵנוּ נַעֲבֹר עִם־אֶחָיו לְהִלָּחֵם בְּיֹשְׁבֵי־  
 כְּנָעַן: לֹא נָשׁוּב אֶל־בְּתָרֵינוּ עַד־אֲשֶׁר נָתַן יְהוָה אֶת־כָּל־הָאָרֶץ  
 בְּיַד־יִשְׂרָאֵל: אֲזִי נָשׁוּב אֶל־הָעָרִים אֲשֶׁר בָּנִינוּ וְיָשְׁבֵנוּ שָׁם:  
 וַיִּטְבוּ דְבָרֵיהֶם בְּעֵינֵי־מֹשֶׁה, וַיִּקְרָא אֶת־יְהוֹשֻׁעַ וְאֶת־רָאשֵׁי־  
 הָעָם וַיֵּצֵאוּ אֹתָם לֵאמֹר אִם יַעֲבֹרוּ בְנֵי־רְאוּבֵן אִתְּכֶם אֶת־  
 הַיַּרְדֵּן לְהִלָּחֵם בְּאִיבֵיכֶם, וְהָיָה בְּתַת יְהוָה בְּיַדְכֶם אֶת־אָרֶץ  
 כְּנָעַן, וְנִתְּתָם לָהֶם אֶת־כָּל־אָרֶץ הַגִּלְעָד (2) אַתֶּם רְאִיתֶם אֶת־  
 כָּל־אֲשֶׁר עָשָׂה לָכֶם יְהוָה בְּמִצְרַיִם וְעַל־הַיָּם וּבַמִּדְבָּר הַגָּדוֹל  
 הַזֶּה: וְעַתָּה שָׁמֹר תִּשְׁמְרוּ אֶת־מִצְוֹתַי כְּכֹל אֲשֶׁר צִוִּיתִי אֶתְכֶם  
 וְהֵייתֶם קְדוֹשִׁים לַיהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצִיא אֶתְכֶם מִבֵּית־  
 עַבְדִּים לִהְיוֹת לָכֶם לֵאלֹהִים (3) וַיְהִי אַחֲרֵי מוֹת־מֹשֶׁה וַיַּדְבֵּר  
 יְהוָה אֶל־יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו קוּם עֲבֹר אֶת־הַיַּרְדֵּן, אַתָּה  
 וְכָל־הָעָם אַתָּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָם לָתֵת  
 לָהֶם: אֶל־תִּירָא מִפְּנֵי־יִשְׁכָּיָה, כִּי כַּאֲשֶׁר הָיִיתִי עִם מֹשֶׁה כֵּן  
 אֶהְיֶה עִמָּךְ: לֹא אֶעֱזָבְךָ עַד־אֲשֶׁר עָשִׂיתִי כְּכֹל אֲשֶׁר דִּבַּרְתִּי  
 אֶל־מֹשֶׁה עַבְדִּי (4) וַיֵּצֵא הַגִּבּוֹר הַפֶּלֶאשְׁתִּי וַיַּעֲמֵד עַל־הָהָר  
 גִּבְרַת מַחֲנֵה־יִשְׂרָאֵל וַיִּקְרָא אֲלֵיהֶם בְּקוֹל גָּדוֹל וַיֹּאמֶר בְּחֹרוּ  
 לָכֶם אִישׁ מִבֵּין גִּבּוֹרֵיכֶם וַיָּבֹא עָלַי לְהִלָּחֵם בִּי: וְהָיָה אִם הוּא  
 יִמִּיתֵנִי וְהָיִינוּ לָכֶם לְעַבְדִּים וְאִם אֲנֹכִי אֶמִּיתָהוּ וְהֵייתֶם לָנוּ  
 לְעַבְדִּים: וַיִּגִּדּוּ לְשֹׁאוֹל אֶת־דְּבָרֵי־הַפֶּלֶאשְׁתִּי: (5) וַיִּשְׁלַח  
 שְׁלֹמֹה מִלְּאָכִים אֶל־מֶלֶךְ צֹר לֵאמֹר אַתָּה יָדַעְתָּ אֶת־דָּוִד  
 אָבִי כִּי לֹא יָכַל לִבְנוֹת בַּיִת לְשֵׁם־יְהוָה אֱלֹהָיו, כִּי מִלְחָמוֹת  
 רַבּוֹת הָיוּ לוֹ: וְעַתָּה הִנְנִי יֹשֵׁב עַל כִּסֵּא־יִשְׂרָאֵל, וְאֱלֹהִים נָתַן  
 שְׁלוֹם בְּאַרְצִי, וְאֹמֵר אֲנֹכִי אֶבְנֶה הֵיכַל לַיהוָה אֱלֹהֵי: וְעַתָּה

<sup>a</sup> He Interrogative.

<sup>b</sup> Note יִדְּכֶם [for יְדְּכֶם]—with this [heavy] suffix the Pathah has been weakened into Seghol.

אם טוב בְּעֵינֶיךָ וַעֲשֵׂיתָ חֶסֶד אִתִּי, צִוֵּה-נָא וַיְכַרְתּוּ לִי עֲצִים  
מִהָּרִים אֲשֶׁר בְּאַרְצֶךָ וַעֲבָדִי יִהְיוּ עִם עַבְדֶּיךָ וְהוֹרִידוּ אֶת-  
הָעֲצִים אֵלַי יְרוּשָׁלַיִם וּבָנִיתִי אֶת-הֵיכַל-יְהוָה שָׁם: וַיִּזְכֹּר  
מֶלֶךְ צֹר אֶת-חֶסֶד-דָּוִד אֲשֶׁר עָשָׂה אִתּוֹ וְאֶת-הַבְּרִית אֲשֶׁר  
כָּרַת אִתּוֹ וַיִּשְׁמַע בְּקוֹל-שְׁלֹמֹה: וַיֵּצֵא אֶת-עַבְדָּיו וַיְכַרְתּוּ עֲצִים  
וַיָּבִיאוּ אֹתָם עַבְדֵי-שְׁלֹמֹה יְרוּשָׁלַיִם וַיִּבְנֶן שָׁם שְׁלֹמֹה הֵיכַל  
אֲשֶׁר לְפָנָיו לֹא הָיָה כָמוֹהוּ: וַיָּבֹאוּ כָל מְלָכֵי-הַגּוֹיִם לִרְאוֹת  
אֶת-הֵיכַל-שְׁלֹמֹה אֲשֶׁר בָּנָה לֵאלֹהֵיו, וַיָּבִיאוּ בָּדָם זָהָב וְכֶסֶף  
וַיִּתְּנוּ בֵּית-יְהוָה: וַיֵּצֵא שָׁם-הַמֶּלֶךְ שְׁלֹמֹה בְּכָל-הָאָרֶץ וַיְהִי  
מְכָבֵד מְאֹד בְּעֵינֵי כָל-הַמְּלָכִים (6) אִתָּה נִגַּלְתָּ אֵלֵינוּ בְּכַבֻּדְךָ  
עַל הַר-סִינַי, וּתְדַבֵּר אֵלֵינוּ מִתּוֹךְ הָאֵשׁ, וּתְלַמְּדֵנוּ מִשְׁפָּטֵי-  
צֶדֶק וְתוֹרַת-אַמֶּת, וּתְצַוֵּנוּ לַהֲיוֹת מִמְּלַכְת כְּהֹנִים וְגוֹי קְדוֹשׁ  
לְפָנֶיךָ: וַעֲתָה עָשִׂיתִי כָּכָל אֲשֶׁר צִוִּיתָנוּ וְאַבִּיא מִפְּרִי-אֲדָמָתִי  
מִנְחָה לַיהוָה: שְׁלַח-נָא אֶת-בְּרַכְתְּךָ בְּפִרְי-אֲדָמָתִי וּשְׁמֵרָנִי  
מִכָּל-רָע (7) וַיְהִי בַצֵּאת יִשְׂרָאֵל מִמִּצְרַיִם וַיִּקְרָא פֶּרֶעַה אֶל-  
עַבְדָּיו וַיֹּאמֶר אֲלֵיהֶם, מַה-זֹּאת עָשִׂינוּ כִּי שְׁלַחְנוּ אֶת-הָעָם  
מִעַבְדֵּנוּ, נִרְדָּפָה אַחֲרֵיהֶם וְנִשְׁיָבָה אֹתָם מִצְרַיִם

(1) And the Lord spoke unto Moses in the land of Egypt, saying: 'Thus shalt thou say unto the children of Israel, "The Lord, God of your fathers, hath appeared unto me in the wilderness and He spoke unto me from the midst of (the) fire and He said: 'I have indeed seen (inf. abs. with finite verb) the affliction of My people Israel and I will indeed deliver them from the hand of Pharaoh and I will bring them forth from the land of Egypt and I will bring them into the land which I have sworn to their fathers, to Abraham, to Isaac, and to Jacob, to give to their seed, and they shall be to Me (for) a people and I (pronoun) shall be to them (for) a God'." And it shall come to pass if they will not hearken unto thee and they shall say "Give (to) us a sign that the Lord hath appeared unto thee and that He hath sent thee unto us," then (waw consec.) thou shalt do all these signs,

<sup>a</sup> See p. 136. 63.

as I have commanded thee.' (2) And it came to pass in the morning that (waw consec.) the king called (to) all his wise (men) and he related in their ears the dream which he (had) dreamed. And he said: 'Behold in my dream I saw a man standing over me and in his hand (was) a sword. And I said unto him, "Who art thou, and why hast thou come unto me and why is there a sword in thy hand?" And he said unto me, "Thou shalt indeed know that the Lord hath sent me to slay (Hiphil of מוֹת) thee, for thou hast built for thyself a great house and thou didst not set thy heart to the ark of God which hath not a house". And I was afraid exceedingly and I said unto him, "Slay me not, my lord, for I shall indeed build a temple for the ark of the Lord my God like which there was not yet ('which there was not like it yet')." And the man who appeared (part. with art., pp. 65 f.) unto me said, "Behold I have hearkened to thy voice, but (conjunction) I shall indeed return if thou shalt not keep thy word; and now, command thy servants to build a temple for the Lord thy God upon the mount of Jerusalem". And all the wise men said unto the king in one voice, 'Let the king command his servants and let them build a temple upon the holy mount ("mount of holiness") as the king hath sworn'. (3) And Joshua said unto the elders of the people: 'Pass ye (through) in the camp and command the people saying, "Leave ye your wives and your children and your cattle and your old (men) and the camp and pass ye (over) to (the) battle opposite the city, for the Lord will indeed give in(to) our hand the city and its inhabitants. Fear ye not them, for the Lord, He will fight for us". And the elders passed (through) the camp and they commanded the people as Joshua (had) commanded them. (4) And the heads of the people sought and they found the man who had taken from the gold and the silver and they brought him near unto Joshua for (the) judgement. And Joshua asked him saying: 'Why hast thou done this thing? Tell (to) me, my son.' And the man said, 'Behold thy servant was among those who were fighting (part. with art.<sup>a</sup>) against the inhabitants of the city; and it came to pass, when the wall of the city fell (inf. const.) that I came into the palace of the king and I saw all the gold and the

<sup>a</sup> 'Among the (ones) fighting'.

silver and I took from it and I hid (it) in the ground.' (5) And David sent messengers to the king of Tyre saying: 'Let us make a covenant I and thou in order that there shall be peace between my people and between thy people.' And the messengers came and they brought a present to the king of Tyre and they spoke unto him as these words. And the servants of the king said unto him: 'Send away these men, for they are spies, for they have come to see the land.'

## 80. MORE DOUBLY WEAK VERBS

(a) נָטָה—Pe Nun and Lamed He verb:

'to turn, incline' (intrans.); 'to stretch, pitch (a tent)'.

QAL		HIPHIL	
<i>Perf.</i> : he (hath) turned	נָטָה	he (hath) caused to turn	הִטָּה
she „	נָטְתָה &c.	she „	הִטְתָּה &c.
<i>Imperf.</i> : he will turn	יִטֶּה	he will cause to turn	יִטֶּה
she „	תִּטֶּה &c.	she „	תִּטֶּה &c.
<i>Shortened Imperf.</i>			
<i>Jussive</i> :			
let him „	יֵט	let him „	יֵט
<i>Imperf. with Waw</i>			
<i>Consecutive</i> :			
and he turned	וַיֵּט	and he caused to turn	וַיִּטֶּה
<i>Imperf.</i> : turn thou (m.)	נָטֶה &c.	cause thou (m.) to turn	הִטֶּה &c.
<i>Part. active</i> :			
turning (m. sg.)	נֹטֶה	causing to turn (m. sg.)	מִטֶּה &c.
<i>passive</i> :			
turned (m. sg.)	נֻטַּח		
<i>Inf. absolute</i> :	נָטֶה	הִטֶּה	
<i>construct</i> :	נֹטוֹת	הִטּוֹת	

NOTE: The Imperfects (as in all Lamed He verbs) have shortened forms for the Jussive. In Qal the Imperf. יִטֶּה is



first shortened to **יט** but, since the final letter of a word cannot be doubled, the preceding vowel is prolonged, producing **יט**. It will, of course, be noted how the peculiarities of both the Pe Nun and Lamed He operate together.

The doubly weak verb **נכה** of the above type, found only in Hiphil ('to smite') and in Hophal, occurs very frequently in Scripture, and the student is advised to familiarize himself with its main parts.

HIPHIL			HOPHAL		
<i>Perf.</i> : he hath smitten	הכה		he was smitten	הכה	
she „	הכתה		she „	הכתה	
<i>Imperf.</i> : he will smite	יכה		he will be „	יכה	
she „	תכה		she „	תכה	
<i>Shortened Imperf.</i> <i>Jussive</i> :					
let him smite	יך				
<i>Imperf. with Waw</i> <i>Consecutive</i> :					
and he smote	וַיַּךְ		and he was „	וַיִּכֶּה	
<i>Imper.</i> : smite thou (m.)	הכה הך				
<i>Part.</i> : smiting (m. sg.)	מכה		being smitten (m. sg.)	מכה	
<i>Inf. absolute</i> :	הכה			הכה	
<i>construct</i> :	הכות			הכות	

(b) **עלה**—Pe Guttural and Lamed He: 'to go up, ascend'.

**עשה**— „ „ 'to do, make, perform'.

QAL

<i>Perf.</i> : he hath gone up	עלה	he (hath) made	עשה
she „	עלתה	she „	עשתה
ye (m.) have „	עליהם	ye (m.) have „	עשיתם
	&c.		&c.

<i>Imperf.</i> : he will go up	יַעֲלֶה	he will make	יַעֲשֶׂה
she „	תַּעֲלֶה	she „	תַּעֲשֶׂה
<i>Shortened Imperf.</i>			
<i>Jussive :</i>			
let him go „	יַעֲלֵ	let him „	יַעֲשֵׂ
<i>Imperf. with Waw</i>			
<i>Consecutive :</i>			
and he went „	וַיַּעֲלֵ	and he made	וַיַּעֲשֵׂ
<i>Imperf.</i> : go thou (m.) „	עֲלֶה	make thou (m.)	עֲשֶׂה
	&c.		&c.
<i>Part. active :</i>			
going up (m. sg.)	עֹלֶה	making (m. sg.)	עֹשֶׂה
<i>passive :</i>			
		made (m. sg.)	עָשׂוּי
<i>Inf. absolute :</i>	עֲלֶה		עֲשֶׂה
<i>construct :</i>	עֹלֹת		עֹשׂוֹת
„ with ל :	לְעֹלֹת	with ל :	לְעֹשׂוֹת

The terminations of this doubly weak verb are those of the Lamed He, while the initial guttural takes composite shewa instead of the simple shewa, and attracts the vowel Pathah under it and before it.

## NIPHAL

<i>Perf.</i> :	he was made	נַעֲשָׂה
	she „	נַעֲשְׂתָה
	they (c.) were „	נַעֲשׂוּ

<i>Imperf.</i> :	he will be „	יַעֲשֶׂה
	she „	תַּעֲשֶׂה

*Shortened Imperf.**Jussive :*

let him be „	יַעֲשֵׂ
--------------	---------

*Imperf. with Waw**Consecutive :*

and he was „	וַיַּעֲשֵׂ
--------------	------------

## HIPHIL

he (hath) brought up	הַעֲלֶה
she „	הַעֲלִתָהּ
they (have) „	הַעֲלִי

he will bring „	יַעֲלֶה
she „	תַּעֲלֶה

let him bring „	יַעֲלֵ
-----------------	--------

and he brought „	וַיַּעֲלֵ
------------------	-----------

<i>Imper.</i> : be thou (m.) made	הַעֲשֵׂה	bring thou (m.) up	הַעֲלֵה הָעֵל
<i>Part.</i> : being made (m. sg.)	נֶעֱשֶׂה	bringing up (m. sg.)	מַעֲלֵה
<i>Inf. absolute</i> :	נַעֲשֵׂה		הַעֲלֵה
<i>construct</i> :	הַעֲשׂוֹת		הַעֲלֹת

NOTE how the Guttural determines the beginnings and the He the terminations. The Imperfects of the Qal and the Hiphil (and following them the Jussives too) have evolved into the same form through different processes; so that the context is relied upon to indicate which is meant.

(c) אָפָה—Pe 'Alep and Lamed He verb—'to bake'.

QAL		NIPHAL	
<i>Perf.</i> : he (hath) baked	אָפָה	he (hath) been baked	נֶאֱפָה
<i>Imperf.</i> : he will bake	יֵאָפֶה	he will be baked	יִאָפֶה

Since the Pe 'Alep verb diverges from the Pe Guttural in the Qal Imperfect, this type of doubly weak verb differs from the preceding type in this respect too.

(d) רָאָה 'to see' is a peculiar verb, since the first root-letter cannot be doubled, there is a medial 'Alep, and a third root-letter He.

QAL Imperfect, 'he will see' יֵרָאֶה, but with Waw Consecutive וַיֵּרָא 'and he saw'; 'and she saw' is וַתֵּרָא.

NIPHAL Imperfect, 'he will be seen, appear' יִרָאֶה, but with Waw Consecutive it is וַיֵּרָא 'and he was seen, and he appeared'.

### EXERCISE 39

border	גְּבוּל	to answer	עָנָה
mouth	פֶּה	to afflict עָנָה in Piel	עָנָה
„ (const.)	פִּי-	ox, bull	פָּר
„ (pl.)	פִּיּוֹת	„ (with art.)	הַפָּר

(1) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּשְׁלַח מֹשֶׁה מְלָאכִים אֶל-  
מֶלֶךְ אֲדוֹם לֵאמֹר: כֹּה אָמַר אֲחִיךָ יִשְׂרָאֵל, אַתָּה יָדָעְתָּ כִּי

יָמִים רַבִּים יִשְׁכְּנוּ בַּמִּצָּרִים וַיַּעֲבִידוּ אֹתָנוּ הַמִּצָּרִים וַיַּעֲנוּ אֹתָנוּ  
עַד-מָאֵד: וַנִּצְעַק אֶל-יְהוָה אֱלֹהֵינוּ וַיִּשְׁמַע אֶת-קוֹלָנוּ וַיּוֹצִיאֵנוּ  
מִשָּׁם בְּיַד חֲזָקָה לְהַבִּיא אֹתָנוּ אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבוֹתֵינוּ  
לָתֵת לָנוּ: וְהִנֵּה אֲנִי עֹמְדִים עַל-גְּבוּלָהּ לָבוֹא אֶרְצָה כְּנַעַן:  
וַעֲתָה נַעֲבְרָה-נָא בָּאָרֶץ וְעָשִׂיתָ עִמָּנוּ חֶסֶד: וַיַּעַן מֶלֶךְ אֲדוֹם  
לֵאמֹר לֹא תַעֲבְרוּ בָאָרֶץ, פֶּן-בְּחָרֵב אֵצֶא לְקִרְאֲתְכֶם: וַיֵּצֵא  
לְקִרְאֲת-יִשְׂרָאֵל, וַעַם כָּבֵד מְאֹד אִתּוֹ וַיֵּט יִשְׂרָאֵל מִמֶּנּוּ וַיֵּשֶׁם  
אֶת-פָּנָיו הַמִּדְבָּרָה, כִּי לֹא נָתַן לוֹ מֶלֶךְ אֲדוֹם לַעֲבֹר בָּאָרֶץ  
(2) וַיְהִי כִּרְאוֹת שְׁאוּל אֶת-גִּבּוֹר-הַפְּלִשְׁתִּים וַיִּשְׁבַּע לֵאמֹר  
הָאִישׁ אֲשֶׁר יַעֲלֶה וְהָכָה אֶת-הַפְּלִשְׁתִּי הַזֶּה, לוֹ אֶתֵּן אֶת-בְּתִי  
לְאִשָּׁה: וַיָּבֹא דָוִד וַיַּעֲמֵד לִפְנֵי-שְׁאוּל וַיֹּאמֶר אָנֹכִי אֵעֲלֶה  
וְהַכִּיתִי אֹתוֹ וְהִבֵּאתִי אֵלָיָה אֶת-רֹאשׁוֹ: וַיֹּאמֶר אֵלָיו שְׁאוּל,  
עֲלֶה בְנִי, וַיְהִי יְהוָה עִמָּךְ וְנָתַן אֶת-אִיבֶךָ בְּיָדְךָ: וַיַּעַל דָּוִד  
וַיִּנָּשׂ אֶל-הַגִּבּוֹר וַיַּךְ אֶת-הַפְּלִשְׁתִּי אֶרְצָה וַיִּקַּח אֶת-חַרְבּוֹ  
מֵעָלָיו וַיַּכֵּת בָּהּ אֶת-רֹאשׁוֹ וַיָּבֹא אֶל-שְׁאוּל: וְכָל-יִשְׂרָאֵל  
עָמְדוּ עַל-הָהָר מִנֵּיגַד וַיֵּרְאוּ כִּי הָכָה דָּוִד אֶת-אִיבּוֹ וַיִּקְרְאוּ  
בְּקוֹל אֶחָד, לֹא נִמְצָא בָּאָרֶץ גִּבּוֹר כְּדָוִד: וַיִּשְׁמַע שְׁאוּל אֶת-  
דְּבָרֵי-הָעָם וַיִּקְצֹף עַד-מָאֵד וַתָּבֹא עָלָיו הָרוּחַ הַרְעָה וַיִּבְקֹשׁ  
לְהָמִית אֶת-דָּוִד (3) וַיְהִי אַחֲרֵי מוֹת-הַשִּׁפְט וַיָּשׁוּבוּ בְנֵי-יִשְׂרָאֵל  
אֶל-דִּרְכֵי-הַגּוֹיִם אֲשֶׁר יָשָׁבוּ בְּתוֹכָם וַיַּעֲשׂוּ אֶת-הָרַע בְּעֵינֵי-  
יְהוָה וַיַּעֲבְדוּ אֶת-אֱלֹהֵי הָאָרֶץ וַיִּשְׁכְּחוּ אֶת-תּוֹרַת-יְהוָה: וַיִּתְּנָם  
יְהוָה בְּיַד-מֶלֶךְ אֲדוֹם וַיַּעֲנֵם, וְלֹא הָיָה בָּהֶם עוֹד רוּחַ לַעֲמֹד  
לִפְנֵי-אִיבֵיהֶם וַיִּצְעֲקוּ אֶל-יְהוָה לֵאמֹר חָטָא חָטָאנוּ לְפָנֶיךָ  
וְנַעֲבֹר אֶת-בְּרִיתְךָ אֲשֶׁר כָּרַתָּ אִתָּנוּ: הַצִּילָנוּ נָא יְהוָה מִיַּד-  
אִיבֵינוּ וְאֶל-נָא תַעֲזֹבֵנוּ, אִם לֹא לְמַעַנֵּנוּ לְמַעַן מֹשֶׁה עַבְדְּךָ  
הוֹשִׁיעָנוּ: וַיִּשְׁלַח אֲלֵיהֶם יְהוָה אִישׁ נָבִיא וַיְדַבֵּר אֲלֵיהֶם לֵאמֹר

<sup>a</sup> Here = 'to permit, allow'.

<sup>b</sup> For בְּרִיתְךָ, see footnote, p. 206.

כֹּה אָמַר יְהוָה, אֲנֹכִי הֶעֱלֵיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְאוֹצִיא  
אֶתְכֶם מִבֵּית-עַבְדִּים וְאָבִיא אֶתְכֶם אֶרֶצה כְּנָעַן וְאֶתֵּן לָכֶם  
אֶת-הָאֶרֶץ: וְאַצְוֶה עֲלֵיכֶם לֵאמֹר לֹא תִירָאוּ אֶת-אֱלֹהֵי הַגּוֹיִם  
אֲשֶׁר אַתֶּם יֹשְׁבִים בָּאֲרָצִים: וְלֹא שְׁמַרְתֶּם אֶת-מִצְוֹתֵי אֲשֶׁר  
צִוִּיתִי אֶתְכֶם וְתַעֲבֹדוּ אֶת-אֱלֹהֵיהֶם וְתִקְצִיפוּ אֹתִי עַד-מָאֹד:  
וְעַתָּה אִם בְּאַמַּת אַתֶּם שָׁבִים אֵלַי, הִסִּירוּ מִבְּתִיכֶם אֶת-אֱלֹהֵי  
הַזֶּהָב וְאֶת-אֱלֹהֵי הַכֶּסֶף אֲשֶׁר עָשִׂיתֶם לָכֶם וְשָׂרְפוּ אֹתָם בָּאֵשׁ:  
וַיַּעֲנוּ בְנֵי-יִשְׂרָאֵל וַיֹּאמְרוּ, כֹּל אֲשֶׁר צִוָּה אֲתָנוּ יְהוָה נַעֲשֶׂה  
(4) וַיְהִי כַּעֲבֹר כָּל-הָעָם אֶת-הָיָם וַיְצִו יְהוָה אֶת-מֹשֶׁה לֵאמֹר  
נֹטֶה אֶת-יָדְךָ עַל-הָיָם וְשָׁבוּ הַמַּיִם לְמִקְוָמָם: וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר  
צִוָּהוּ יְהוָה וַיֵּט אֶת-יָדוֹ עַל-הָיָם וַיָּשׁוּבוּ הַמַּיִם לְמִקְוָמָם: וַיִּרְאוּ  
בְנֵי-יִשְׂרָאֵל אֶת-הַיְשׁוּעָה הַגְּדוֹלָה אֲשֶׁר עָשָׂה לָהֶם יְהוָה וַיִּהְלְלוּ  
אֶת-שְׁמוֹ: (5) וַיְהִי בַבֹּקֶר וַיִּקְרָא יִעֲקֹב אֶל-שְׁתֵּי נָשָׁיו וַיֹּאמֶר  
אֲלֵיהֶן, יְהוָה אֱלֹהֵי אָבִי נִרְאָה אֵלַי בְּחִלּוֹם וַיְדַבֵּר אֵלַי לֵאמֹר  
רְאֵה רָאִיתִי אֶת-כָּל-אֲשֶׁר עָשָׂה לִּי לָבֵן וְאֲשֶׁמַּר עָלֶיךָ וְלֹא  
נִתְּתִי לוֹ לִנְגַע בָּךְ, וְעַתָּה קוּם שׁוּב אֶל-אֶרֶצְךָ וְאֶל-בֵּית-  
אָבִיךָ, אֶל-תִּירָא יִעֲקֹב, כִּי אֲנֹכִי אֶהְיֶה אִתָּךְ וּבִרְכָתִיךָ:  
וְתַעַן רַחֵל וְתֹאמַר עָשָׂה כְּכֹל אֲשֶׁר צִוָּה אֱלֹהֶיךָ כִּי כִאֲמָה  
אֲנֹכִי בְּבֵית אָבִינוּ: וַיַּעַשׂ יִעֲקֹב כֵּן, וַיִּקַּח אֶת-נָשָׁיו וְאֶת-בָּנָיו  
וְאֶת-בְּנוֹתָיו וְאֶת-כָּל-רֶכְוֹשׁוֹ וַיֵּסַע אֶרֶצה כְּנָעַן: וַיְהִי בְּשׁוּב  
לָבֵן הַבִּיתָה וַיִּשְׁמַע כִּי בָרַח יִעֲקֹב וַיִּקְצֹף עַד-מָאֹד וַיִּקַּח אֶת-  
אֲנָשָׁיו אֹתוֹ וַיְרִידֵם אַחֲרֵיהֶם וַיָּבֹא עֲלֵיהֶם בְּלִילָה: וַיִּרְא מְלֹאךְ-  
אֱלֹהִים אֶל-לָבֵן וַיֹּאמֶר אֵלָיו, אֵל-תִּנֶּנּוּ בְּעַבְדִּי יִעֲקֹב  
פֶּן-תָּמוּת: וַיְהִי בַבֹּקֶר וַיִּירָא לָבֵן עַד-מָאֹד וַיִּכְרֹת בְּרִית  
עִם-יִעֲקֹב וַיָּקָם וַיָּשָׁב אֶל-בֵּיתוֹ

(1) And it came to pass after these things that the Lord commanded (waw consec.) Moses saying: 'Make thou for

<sup>a</sup> Here = 'to permit, allow'.

thyself two tablets of stone and come up unto me upon this mountain and I shall write upon them the judgements which thou shalt set before the children of Israel.' And Moses did as the Lord commanded him and he made for himself two tablets of stone and he went up on the mountain of Sinai and he was there many days. And Israel saw that Moses came not down from the mountain and they cried unto Aaron and they said: 'Where is thy brother Moses, for he hath gone up on the mountain of the Lord and hath not returned unto us. Make for us therefore a god'. And Aaron took their gold and he made for them a bull; and it came to pass when they saw the bull of gold that they cried, 'This is thy God, O Israel, who brought thee forth from the land of Egypt'. And the Lord spoke unto Moses, saying: 'Go thou down from the mountain, for thy people hath corrupted his way upon the earth and they have made for themselves a bull of gold and they cried before it, "This is thy God, O Israel".' And it came to pass as Moses heard the words of the Lord that he took the tablets and he broke them upon the ground. (2) And the sons of Jacob returned unto their father and they told (to) him all the words which Joseph their brother (had) commanded them. And Jacob answered and said: 'Blessed is the Lord who hath shown me this day, for my son Joseph liveth, and I shall go down to Egypt and I shall see him, face to face, before I die.' And the Lord appeared unto Jacob in a dream of the night and he said unto him: 'Go thou down to Egypt and thou shalt see thy son Joseph and thou shalt dwell there with him' (3) And it came to pass as the elders of Israel heard the words of Joshua which he spoke unto them that they answered (waw consec.) and they said: 'All that thou hast commanded us we will do; we will not depart from it. Only let the Lord thy God be with thee. As we hearkened unto Moses, so will we hearken unto thee.' (4) In that day the Lord gave a great salvation<sup>a</sup> to Israel and they pursued the inhabitants of the city unto the wilderness and they smote them and they took all the gold and the silver and their sheep and their cattle which was found in the city and they went up into the city and they dwelt in it. (5) And the prophet came before the king and

<sup>a</sup> 'Victory'.

he said unto him: 'Thus said the Lord, "Because thou hast transgressed My commandments and thou hast taken to thyself many wives from the daughters of the nations and thou hast not kept My word which I commanded thee and thou hast gone up upon the mountains to serve the gods of the nations and thou hast done these (things) to anger<sup>a</sup> Me, behold I will raise up against thee an enemy who shall smite thee and all thy house and all thy priests".'

# 81. DOUBLE 'AYIN VERBS

We now consider the type of weak verb which instead of having three root-letters, has its second root-letter (i.e. its 'Ayin) duplicated—the Double 'Ayin Verb :

		QAL	
<i>Perf. :</i>	ACTIVE		STATIVE
he hath gone round	סָב, סָבָב	he was light	קָל [קָלָל]
she	סָבָה, סָבְבָה	she	קָלָה
thou (m.) hast	סָבֹתָ	thou (m.) wast	קָלוֹתָ
thou (f.)	סָבֹת	thou (f.)	קָלוֹת
I (c.) have	סָבֹתִי	I (c.) was	קָלוֹתִי
they (c.)	סָבוּ, סָבְבוּ	they (c.) were	קָלוּ
ye (m.)	סָבוּתֶם	ye (m.)	קָלוּתֶם
ye (f.)	סָבוּתֵן	ye (f.)	קָלוּתֵן
we (c.)	סָבוּנוּ	we (c.)	קָלוּנוּ
<i>Imperf. :</i>			
he will go round	יָסֵב, יָסֵבֵב	he will be light	יִקָּל
she	תָּסֵב, תָּסֵבֵב	she	תִּקָּל
thou (m.) wilt	תָּסֵב, תָּסֵבֵב	thou (m.) wilt	תִּקָּל
thou (f.)	תָּסֵבִי, תָּסֵבִי	thou (f.)	תִּקָּלִי
I (c.) shall	אָסֵב, אָסֵבֵב	I (c.) shall	אִקָּל
they (m.) will	יָסֵבוּ, יָסֵבֻּ	they (m.) will	יִקָּלוּ
they (f.)	תָּסֵבְנָה, תָּסֵבְנָה	they (f.)	תִּקָּלֶינָה
ye (m.)	תָּסֵבוּ, תָּסֵבֻּ	ye (m.)	תִּקָּלוּ
ye (f.)	תָּסֵבְנָה, תָּסֵבְנָה	ye (f.)	תִּקָּלֶינָה
we (c.) shall	נָסֵב, נָסֵבֵב	we (c.) shall	נִקָּל

<sup>a</sup> Hiphil of קָצַף or כָּעַס.

*Imperf. with Waw**Consecutive :*

and he turned round

וַיִּסֹבֵב (wayyásobh), וַיִּסֹבֵב

and he was light וַיִּקְל

*Imper. :* go thou (m.) round סֹב

„ (f.) „ סֹבִי

„ ye (m.) „ סֹבּוּ

„ (f.) „ סֹבִינָה

*Part. active :*

going round (m. sg.) סֹבֵב

being light (m. sg.) קָל

&amp;c.

&amp;c.

*passive :*

surrounded (m. sg.) סֹבֵב

*Inf. absolute :* סֹבֵב

קָלֹל

*construct :* סֹב

קָל and קָל

„ with ל : לִסֹב

In the Perfect Qal the 3rd person has two forms: סֹבֵב, סֹבֵבּוּ and סֹב, סֹבּוּ—the former being transitive and the latter intransitive. These meanings of the two forms are well shown by the verb צָרַר = 'to make strait, oppress' with its intransitive form צָר = 'to be in a strait'.

The Imperfect Qal has two alternative forms. The one, יִסֹב, seems to have been influenced by the 'Ayin Waw verb (which resembles in many respects the Double 'Ayin verb). Like the 'Ayin Waw verb, it has the (original) *a* vowel under the prefix. The other type, יִסֹב, strangely resembles the Pe Nun verb.

The Imperative follows the Imperfect of the first type.



## NIPHAL

<i>Perf.</i> : he hath surrounded	נָסַב	<i>Imperf.</i> : he will surround	יָסֵב
she	נָסְבָהּ	she	תָּסֵב
thou (m.) hast	נָסִבְתָּ	thou (m.) wilt	תָּסֵב
thou (f.)	נָסִבְתְּ	thou (f.)	תָּסֵבִי
I (c.) have	נָסִבְתִּי	I (c.) shall	אָסֵב
they (c.)	נָסְבוּ	they (m.) will	יָסֵבוּ
ye (m.)	נָסִבוּתְּם	they (f.)	[תָּסִבְיֵנָה]
ye (f.)	נָסִבוּתְּנָה	ye (m.)	תָּסֵבוּ
we (c.)	נָסִבְנוּ	ye (f.)	[תָּסִבְיֵנָה]
		we (c.) shall	נָסֵב

*Part.* : surrounding (m. sg.) נָסֵב  
 „ (f. sg.) נָסְבָהּ  
 &c.

*Imper.* : surround thou (m.) תָּסֵב  
 „ (f.) תָּסֵבִי  
 „ ye (m.) תָּסֵבוּ  
 „ (f.) תָּסִבְיֵנָה

*Inf. absolute* : הִסֹּב  
*construct* : הִסֵּב

## HIPHIL

<i>Perf.</i> :		<i>Imperf.</i> :	
he (hath) turned <sup>a</sup>	הִסֵּב (הָסֵב)	he will turn <sup>b</sup>	יָסֵב (יָסֵב)
she	הִסְבָּהּ	she	תָּסֵב
thou (m.) hast	הִסִּבְתָּ	thou (m.) wilt	תָּסֵב
thou (f.)	הִסִּבְתְּ	thou (f.)	תָּסֵבִי
I (c.) have	הִסִּבְתִּי	I (c.) shall	אָסֵב
they (c.)	הִסְבּוּ	they (m.) will	יָסֵבוּ (יָסֵבוּ)
ye (m.)	הִסִּבוּתְּם	they (f.)	תָּסִבְיֵנָה
ye (f.)	הִסִּבוּתְּנָה	ye (m.)	תָּסֵבוּ
we (c.)	הִסִּבְנוּ	ye (f.)	תָּסִבְיֵנָה
		we (c.) shall	נָסֵב

<sup>a</sup> Literally : he (hath) caused to go round.

<sup>b</sup> Literally : he will cause to go round.

<i>Imper.</i> : turn thou (m.)	הָסֵב	<i>Jussive</i> : let him turn	יָסֵב
„ (f.)	הָסִיבִי	<i>Imperf. with Waw</i>	
„ ye (m.)	הָסִיבוּ	<i>Consecutive</i> :	
„ (f.)	[הָסִיבִינָה]	and he turned	וַיָּסֵב
		<i>Part.</i> : turning (m. sg.)	מִסֵּב
		„ (f. sg.)	מִסִּבָּה
<i>Inf. absolute and construct</i> :	הָסֵב		&c.

## EXERCISE 40

to-morrow	מָחָר	festival	חַג
dawn	שָׁחַר	„ (with art.)	הַחַג
Passover	פֶּסַח	„ (pl.)	חֻגִים
Jericho	יְרִיחוֹ	to bespoil, to take as spoil	בָּזָז
		to celebrate	חָגַג

(1) וַיְהִי בַּהֲנוֹדַע לְיֹשְׁבֵי-הָעִיר כִּי בָאוּ אֲנָשִׁים אֶל בֵּית-לוֹט וַיִּתְקַבְּצוּ לִפְנֵי בֵיתוֹ וַיִּבְקְשׁוּ לְהוֹצִיא אֶת-הַמְּלָאכִים מִשָּׁם: וַיָּכוּ אֹתָם הַמְּלָאכִים וְלֹא יָכְלוּ לָרְאוֹת, וַיָּסֹבּוּ אֶת-הַבַּיִת, וְאֶת-הַדֶּלֶת לֹא מָצְאוּ: (2) וַיַּדְבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר בֹּא אֶל-פְּרָעָה וְאָמַרְתָּ אֵלָיו: כֹּה אָמַר יְהוָה אֱלֹהֵי-יִשְׂרָאֵל, שְׁלַח אֶת-עַמִּי וַיֵּחָגּוּ לִי בַּמִּדְבָּר, וְאִם אֵינָהּ מְשַׁלֵּחַ אֹתָם הִנְנִי נֹגֵף אֹתָהּ וְאֶת-עַבְדֶּיךָ: וְכִי יִשְׁאַל אֹתָהּ פְּרָעָה לֵאמֹר אֵיךְ הֵצֵאתָ וְהִבָּקֵר כִּי תִחָגּוּ לְאֱלֹהֵיכֶם, וְאָמַרְתָּ אֵלָיו, גַּם אֶפְהָ תַסֵּן בְּיָדִינוּ, וּמִמָּחָר נִקַּח לַעֲבֹד אֶת-יְהוָה אֱלֹהֵינוּ, כִּי חַג לָנוּ עַל-הָרֹ-קְאֵלִים בַּמִּדְבָּר (3) וַיְהִי בַּבֹּקֶר בַּעֲלוֹת הַשָּׁחַר, וְכָל-הָעָם עֹמְדִים לִפְנֵי הָר־סִינִי, וַיֵּצֵאוּ אֹתָם מֹשֶׁה לֵאמֹר טֹבּוּ אֶת-הָהָר פָּעַם אַחַת, וְאֶל-יַעַל אִישׁ עַל-הָהָר, פֶּן-יִגָּף בּוֹ יְהוָה וְנָמַת הָאִישׁ נְהוּא: וּבִרְאוֹתְכֶם אֶת-הָאֵשׁ בְּרֹאשׁ-הָהָר וְנִפְלַתֶם עַל-פְּנֵיכֶם אֶרְצָה כִּי יֵרֵד יְהוָה עַל-הָהָר וְנִגְלָה אֵלֵיכֶם וְדַבֵּר אֵלֵיכֶם מִתּוֹךְ-הָאֵשׁ: וַיִּשְׁמְעוּ בְנֵי-יִשְׂרָאֵל אֶת-דְּבָרֵי מֹשֶׁה וַיִּירָאוּ עַד-מָאֹד (4) וַיִּקְהַל יְהוֹשֻׁעַ אֶת-בְּנֵי-יִשְׂרָאֵל וַיַּדְבֵּר

אֲלֵיהֶם לֵאמֹר יְהוָה אֱלֹהֵינוּ הֶעֱבִירָנוּ אֶת-הַיַּרְדֵּן הַזֶּה לְתַת־  
לָנוּ אֶת-הָאָרֶץ הַזֹּאת כַּאֲשֶׁר נִשְׁבַּע לְאַבוֹתֵינוּ: וְהִנֵּה אֲנִיחֵנו  
עַמִּדִּים גִּיד הָעִיר יְרִיחוֹ אֲשֶׁר תִּנָּתֵן בְּיָדֵנוּ מָחָר: וַעֲתָה שְׁמָעוּ-  
נָא אֶת אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם וְנִשְׁמַרְתֶּם מְאֹד לַעֲשׂוֹת כְּכֹל  
אֲשֶׁר אֲנֹכִי מְדַבֵּר אֲלֵיכֶם: וְהָיָה בְּבָקָר וּקְמַתֶּם וַיִּרְדְּתֶם  
הַיַּרְדֵּנָה וַרְחִצְתֶּם בְּמִי-הַנָּהָר וְעַלִּיתֶם הָעִירָה וְסִבְתֶּם אֶת-  
חוֹמוֹתֶיהָ כָּל-הַיּוֹם עַד-הָעֶרֶב: וְרָאוּ יֹשְׁבֵי-יְרִיחוֹ וַאֲמָרוּ אִישׁ  
אֶל-רֵעֵהוּ, הֵן רַבִּים בְּנֵי-יִשְׂרָאֵל כְּכֹכְבֵי-הַשָּׁמַיִם וְכַעֲפֹר-  
הָאֲדָמָה, וּמִי יָכֹל לַעֲמֹד בַּפְּנִיָּה: וְנִפְלָה עֲלֵיהֶם יִרְאַתְכֶם  
וְלֹא תִהְיֶה בָהֶם רוּחַ לַעֲמֹד בַּפְּנִיָּה, הֲלֹא שָׁמַעְתֶּם אֶת-דְּבָרֵי  
הַמְּרַגְלִים אֲשֶׁר דִּבְּרוּ אֲלֵיכֶם בְּשׁוּבְכֶם מִן-הָעִיר יְרִיחוֹ: וְהָיָה  
אִם יֵצְאוּ לִקְרֹאתָנוּ בְּשָׁלוֹם, אֶל-תִּשְׁפְּכוּ דָמִים כִּי זָכוֹר תִּזְכְּרוּ  
אֶת-מִצְוֹת-מֹשֶׁה וַעֲשִׂיתֶם עִמָּהֶם חֻסָּד: וְאִם לֹא יֵצְאוּ לִקְרֹאתָנוּ  
בְּשָׁלוֹם וְקָרְאוּ עָלֵינוּ לְמִלְחָמָה, וְקָרְאתֶם אִתְּכֶם בְּקוֹל גָּדוֹל  
לִיהוָה וְלִיהוֹשֻׁעַ, וְעַלִּיתֶם הָעִירָה וְהִכִּיתֶם אִתְּכֶם לְפִי-חֶרֶב  
מִגָּדוֹל וְעַד-קֶטָן: וְהָיָה בַּתַּת יְהוָה אֶת-הָעִיר בְּיָדְכֶם, אֶל-  
תִּקְחוּ לָכֶם מִן-הַזֶּהָב וּמִן-הַכֶּסֶף אֲשֶׁר יִמָּצֵא בָּהּ, כִּי בְהִיכַל-  
יְהוָה תִּבְיָאוּ אִתְּכֶם, וְאֶת-בְּקָרְכֶם וְאֶת-צֹאֲנֶם תִּבְזּוּ לָכֶם: הִשְׁמָרוּ  
מְאֹד לַעֲשׂוֹת כְּכֹל אֲשֶׁר צִוִּיתִי אֶתְכֶם וְאֶל-תִּסּוּרוּ מִמֶּנּוּ, פֶּן-  
תִּהְיֶה מַגִּפָּה בָּעָם: וַיִּשְׁמָעוּ בְּנֵי-יִשְׂרָאֵל אֶל-יְהוֹשֻׁעַ וַיַּעֲשׂוּ כְּכֹל  
אֲשֶׁר צִוָּם, וַיָּסֹבּוּ אֶת-הָעִיר כָּל-הַיּוֹם מִהַבֹּקֶר עַד-הָעֶרֶב:  
וַיְהִי בָעֶרֶב וַיֵּצְאוּ יֹשְׁבֵי-יְרִיחוֹ לְמִלְחָמָה וַיִּקְרְאוּ בְּנֵי-יִשְׂרָאֵל  
בְּקוֹל גָּדוֹל מְאֹד לִיהוָה וְלִיהוֹשֻׁעַ וַיַּעֲלוּ הָעִירָה: וַתִּחַזַּק עֲלֵיהֶם  
יַד-יִשְׂרָאֵל וַיִּנָּסוּ אַנְשֵׁי-יְרִיחוֹ מִפְּנֵי-יִשְׂרָאֵל הַיַּרְדֵּנָה: וַיֵּצְאוּ  
יְהוֹשֻׁעַ וַיִּרְדְּפוּ בְּנֵי-יִשְׂרָאֵל אַחֲרֵיהֶם וַיַּכּוּ אִתְּכֶם לְפִי-חֶרֶב:  
וַיָּשׁוּבוּ אֶל-יְרִיחוֹ וַיִּבְזּוּ לָהֶם אֶת-הַצֹּאֵן וְאֶת-הַבָּקָר וּמִן-הַכֶּסֶף

<sup>a</sup> 'Fear of you'—objective.

<sup>b</sup> 'But'.

<sup>c</sup> 'But'. The conjunction ו takes this meaning from the context.

וּמִן-הַזֶּהָב אֲשֶׁר מָצְאוּ בְּעִיר לֹא לָקְחוּ לָהֶם כִּי בְהִכַל-יְהוָה  
הָבִיאוּ, כְּאֲשֶׁר צִוָּה אֹתָם יְהוֹשֻׁעַ (5) וַיְהִי אַחֲרֵי-הַדְּבָרִים הָאֵלֶּה  
וַיֵּצֵאוּ יְהוֹשֻׁעַ אֶת-הָעָם לֵאמֹר זָכְרוּ אֶת-יוֹם צֵאתְכֶם מֵאֶרֶץ  
מִצְרַיִם וְחַגְתֶּם אֶת-חַג-הַפֶּסַח כְּאֲשֶׁר צִוָּה אֹתְכֶם מֹשֶׁה עֶבֶד  
יְהוָה: וַיַּעֲשׂוּ בְנֵי-יִשְׂרָאֵל אֶת-הַפֶּסַח נֹגֵד עִיר-יְרִיחוֹ

(1) And it came to pass after these things that the Lord sent a great darkness upon the land of Egypt and a man saw not his neighbour. And Pharaoh called unto Moses and unto Aaron and he said unto them: 'Arise ye and go ye forth from my land, ye and all Israel with you, and celebrate the festival to the Lord your God in the wilderness; both your cattle and your sheep take ye with you and pray to the Lord that he may remove (Imperfect Jussive with conjunction) from me this death.' And Moses answered and said: 'To-morrow the Lord will do this thing, in order that thou shalt know that there is none like Him.' (2) The dawn came up and the people sanctified themselves and they went round the mountain twice, as Moses commanded them, and they were exceedingly afraid and they said unto Moses: 'All that the Lord shall command us we will do'. (3) And there was found a man who had taken from the gold which (was) in the city of Jericho and the elders of Israel brought him before Joshua for (the) judgement. And Joshua said unto him: 'Why hast thou taken from the gold? Didst thou not hear my commandment which I commanded the people, saying, "Take ye for yourselves the cattle and the sheep, but (conjunction) from the gold and (from) the silver ye shall not take-as-spoil", and why hast thou transgressed my word?' And the man answered and said: 'I have indeed sinned to the Lord our God, and now, behold I am in thy hand, do to me as is good in thine eyes'. And Joshua commanded and they took that man and they brought him up upon the top of the mountain and they burned him in (the) fire, him and all that he had, before ('to the eyes of') the children of Israel. (4) And the king stood before the people and he prayed unto the Lord and he said:

<sup>a</sup> 'But'.

'Thou hast chosen us from all the nations and Thou hast commanded us to celebrate this festival of the Passover, as it is written in the Law of Moses Thy servant, in order that we may not forget the kindness which Thou hadst done with our fathers in the day they went forth ('their going-forth'—inf. const. with suff.) from the land of Egypt, from the house of slaves. And now, we have done according to all which Thou hast commanded us and we have celebrated the festival of the Passover this day. Remember, Lord, Thy people Israel and hear their prayer, for unto Thee alone are our eyes. Deliver us, Lord, from the hand of our enemies who have come to fight against us and have surrounded the walls of our city, in order that they may know that there is none like Thee and in Thee is our salvation.' And the prophet came and he stood before the king and he said: 'The Lord hath heard thy prayer which thou hast prayed unto Him with a broken heart. Fear not! for to-morrow thine enemies will hear that their king hath died and they will return unto their land.' And the king answered and said: 'Blessed is the Lord who hath not forsaken His kindness (from) with His servants.'

## 82. DEFECTIVE VERBS

A few of the weak verbs are *defective*, i.e. they are not complete but function only in part. It is found, however, that two kindred defective verbs, having two root-letters in common and differing only in the third root-letter, often supplement each other, so that together they make up one complete verb. The more frequently used defective verbs are:

A. 'To go, walk': the *Qal* Perfect is הָלַךְ &c., the Participle הֹלֵךְ &c., and the Infinitive absolute הֵלֵךְ: but the Imperfect, Imperative, and the Infinitive construct apparently come from the Pe Waw root יָלַךְ, thus:

*Imperf.*: he will go יֵלֵךְ she will go תֵּלֵךְ I shall go אֵלֵךְ &c.

*Cohort.*: I will go, let me go אֵלֵכָה

*Imperf. with Waw Consecutive*: and he went וַיֵּלֶךְ

*Imper.*: go thou (m.) לֵךְ, לָכָה go thou (f.) לָכִי &c.

*Inf. construct*: לָכֶת with ל: לָלֶכֶת with suffix: לָכֶתִּי

The *Hiphil*, too, apparently comes from the Pe Waw root  $\text{וּלַךְ}$ , thus:

<i>Perf.</i> : he (hath) caused to go	$\text{וּלַךְ}$	she (hath) caused to go	$\text{וּלַכָּה}$
<i>Imperf.</i> : he will cause to go	$\text{וּלִיךְ}$	she will cause to go	$\text{תּוּלִיךְ}$
<i>Jussive</i> : let him cause to go	$\text{וּלֶךְ}$	<i>Imperf. and Waw Consec.</i> :	
		and he caused to go	$\text{וַיּוּלֶךְ}$

B. 'To be good': the *Qal* Perfect, Participle, and Infinitive come from the 'Ayin Waw root  $\text{טוּב}$ ; but the Imperfect is from the Pe Yod root  $\text{יָטַב}$  i.e.  $\text{יִיטַב}$ , 'he will be good'. The *Hiphil* also comes from the Pe Yod root  $\text{יָטַב}$ , i.e.  $\text{הִיטִיב}$  'he hath done good' (*Perf.*);  $\text{יִיטִיב}$  'he will do good' (*Impf.*).

C. 'To drink': all parts of the *Qal* come from the root  $\text{שָׁתָה}$ , but the *Hiphil* comes from the root  $\text{שָׁקָה}$ , thus: 'he (hath) caused to drink'  $\text{הִשָּׁקָה}$  (*Perfect*): 'he will cause to drink'  $\text{יִשָּׁקָה}$  (*Imperfect*); 'let him cause to drink'  $\text{שִׁקֵּךְ}$  (*Jussive*); 'and he caused to drink'  $\text{וַיִּשָּׁקֶךְ}$  (*Imperfect with Waw Consecutive*).

D. 'To be able', 'to prevail'. Perfect  $\text{יָכַל}$  (as  $\text{קָטַן}$  on pp. 95 ff.), but the Imperfect is  $\text{יֹכַל}$  &c. Some regard this form as a Hophal, meaning 'to be enabled' and therefore think that this verb comes under the category of Defectives. It is likely, however, that the Imperfect  $\text{יֹכַל}$  is an arrested form from an original  $\text{יֹכַל}$ , yawkal, yaukal, and then yûkal for the expected yôkal ( $\text{יֹכַל}$ ).

The Infinitive absolute is  $\text{יָכוֹל}$ , and the Infinitive construct  $\text{יִכְלֹת}$  has a feminine termination.

### EXERCISE 41

feast	$\text{מִשְׁתָּה}$	pitcher	$\text{כֶּדִי}$
„ (const.)	$\text{מִשְׁתָּה}$	spring, well	$\text{עֵין}$
camel	$\text{גָּמֶל}$	wine	$\text{יַיִן}$
„ (pl.)	$\text{גָּמְלִים}$	beautiful (m.)	$\text{יָפָה}$
master, lord, husband	$\text{בָּעַל}$	„ (f.)	$\text{יָפָה}$
Eliezer	$\text{אֱלִיעֶזֶר}$	or	$\text{אוֹ}$

(1) וַיַּעַן אֱלִיעֶזֶר וַיֹּאמֶר הִנֵּה אָנֹכִי עֹמֵד עַל-עֵין-הַמַּיִם לַעֲת-  
 עָרֵב וְאִשָּׁא אֶת-עֵינִי וְאָרְאָה אֶת-הַיִּלָּדָה יֵצֵאת לְהַשְׁקוֹת אֶת-  
 הַצֶּאֱנָן וּכְדָה עַל-רֹאשָׁהּ: וּתִמָּצֵא חֵן בְּעֵינֵי מָאֵד וְאָגֵשׁ אֵלֶיהָ  
 וְאָמַר הַשְׁקִינִי גַּם מֵיִם: וַתֹּרֶד אֶת-כַּדָּה מֵעַל רֹאשָׁהּ וַתֹּאמֶר  
 אֵלַי שְׁתֵּה אֲדוֹנִי, וְגַם אֶת-גִּמְלִיךָ אֲשָׁקָה: וַתַּעַשׂ כְּאֲשֶׁר אָמְרָה  
 וַתִּתֵּן לִי לִשְׁתוֹת וְגַם אֶת-גִּמְלִי הִשְׁקַתָּה וַתִּגַּד לִי אֶת-שְׁמָהּ  
 וְאֶת-שֵׁם-אָבִיהָ: וַיְהִי כְּשָׁמְעִי אֶת-שְׁמָהּ וְאָפַל עַל-פָּנַי וַאֲהַלֵּל  
 אֶת-שֵׁם-יְהוָה אֲשֶׁר לֹא עֹזֵב אֶת-חֲסִדּוֹ מֵעַם אֲדוֹנִי אֲבָרְכֶהּ  
 וַיִּוְלִיכֵנִי אֶל-הַמָּקוֹם הַזֶּה: וַעֲתָה אִם טוֹב בְּעֵינֵיכֶם תִּלְךְ הַיִּלָּדָה  
 אַחֲרַי וְתֵהִי אִשָּׁה לְבֶן-אֲדוֹנִי לִיצְחָק, וְאִם לֹא, הִגִּידוּ לִי  
 וְאֶסֹּדֶרָה מַעֲלֵיכֶם: וַיַּעֲנוּ אֲבֵי-הַיִּלָּדָה וְאָחִיהָ וַיֹּאמְרוּ לֹא נוּכָל  
 דִּבֵּר אֵלֶיךָ טוֹב אוֹ רָע נִקְרָאָה לַיִּלָּדָה וְנִשְׁאַלָּה אֶת-פִּיהָ:  
 וַיִּקְרְאוּ לָהּ וַיְגִידוּ לָהּ אֶת-דִּבְרֵי אֱלִיעֶזֶר וַיִּשְׁאַלּוּ אֹתָהּ לֵאמֹר  
 הַתְּלָכִי אַחֲרַי הָאִישׁ הַזֶּה לְהִיּוֹת לִיצְחָק לְאִשָּׁה, וַתֹּאמֶר אֵלֶיךָ:  
 וַיְהִי בַבֶּקֶר וַיֹּאמֶר אֱלִיעֶזֶר שְׁלַחְנִי גַּם לְבֵית-אֲדוֹנִי, וַיֹּאמְרוּ  
 אֵלָיו כְּטוֹב בְּעֵינֶיךָ עֲשֵׂה: וַיָּקָם אֱלִיעֶזֶר וַיֵּשֶׁם אֶת-הַיִּלָּדָה  
 עַל-הַגִּמְלָה וַיִּצְאֻהוּ לְלֶכֶת אַרְצָה כְּנָעַן: (2) וַיְהִי אַחֲרַי יָמִים  
 רַבִּים וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתֵּה גָדוֹל לְכָל-עַבְדָּיו אֲשֶׁר בְּאַרְצוֹת-  
 מִמְּלַכְתּוֹ: וַיָּבֹאוּ כָל-עַבְדָּיו אֶל מִשְׁתֵּה-הַמֶּלֶךְ וַיֹּאכְלוּ וַיִּשְׁתּוּ  
 אֹתוֹ כָּל-הַלַּיְלָה עַד-עֲלוֹת הַשָּׁחַר: וַיְהִי כְּטוֹב לִב-הַמֶּלֶךְ בַּיּוֹם  
 וַיִּצֹּא אֶת-שֹׁמְרֵי-הַנָּשִׁים לְהַבִּיא אֶת-הַמֶּלֶכָּה לְפָנָיו לְהִרְאוֹתָהּ  
 לְעַבְדָּיו כִּי יָפָה הִיא עַד-מָאֵד: וַיִּלָּךְ שֹׁמְרֵי-הַנָּשִׁים וַיִּגִּד  
 לַמֶּלֶכָּה אֶת-מִצְוֹת-הַמֶּלֶךְ, וַתֹּאמֶר אֵלָיו לֹא אֵלֶיךָ: וַיְהִי כְּשָׁמְעַ  
 הַמֶּלֶךְ אֶת-דִּבְרֵי-הַמֶּלֶכָּה וַיִּקְצֹף עַד-מָאֵד, וַיִּקְרָא לַחֲכָמָיו  
 וַיִּשְׁאַל אֹתָם מַה-לַּעֲשׂוֹת לַמֶּלֶכָּה, כִּי לֹא עָשְׂתָה כְּמִצְוֹת-הַמֶּלֶךְ:  
 וְלֹא בָּאָה לְפָנָיו: וַיַּעַן אֶחָד מִחֲכָמָיו וַיֹּאמֶר לֹא לַמֶּלֶךְ לְבַדּוֹ

<sup>a</sup> Understand 'was'.

<sup>b</sup> 'By'.

<sup>c</sup> Pausal.

<sup>d</sup> Jussive.

<sup>e</sup> 'Her mouth', for 'her word' or 'her opinion'.

<sup>f</sup> Meaning that he was merry.

חֲטָאָה הַמִּלְכָּה כִּי לְכָל-עֲבָדָיו: כִּי עָתָה תֹאמְרָנָה נְשֵׁי-עֲבָדֶיךָ  
 אֶל-בַּעֲלֵיהֶן, הִנֵּה הַמִּלְכָּה לֹא עָשְׂתָה כְּמִצּוֹת-הַמֶּלֶךְ וְלָמָּה  
 נִשְׁמַע אֲנֹחֲנוּ בְּקוֹלָכֶם: וְעָתָה אִם טוֹב בְּעֵינֵי-הַמֶּלֶךְ יִשְׁלַח  
 אֶת-הַמִּלְכָּה וְלֹא תָבֹא עוֹד לְפָנָיו, וּבָחַר הַמֶּלֶךְ בְּאִשָּׁה אַחֶרֶת  
 אֲשֶׁר תִּמְלֹךְ תַּחַת הַמִּלְכָּה: וְשָׁמְעוּ נְשֵׁי-עֲבָדֶיךָ וַיֵּרְאוּ וַנִּתְּנוּ  
 כְּבוֹד לְבַעֲלֵיהֶן: וַיֵּיטֵב הַדָּבָר בְּעֵינֵי-הַמֶּלֶךְ וַיֵּצֵא לַעֲשׂוֹת כֵּן:  
 (3) וַיְהִי אַחֵר הַדְּבָרִים הָאֵלֶּה וַיִּקְרָא יִצְחָק אֶל-יַעֲקֹב בְּנוֹ  
 וַיֹּאמֶר אֵלָיו הִנֵּה עָשׂוּ אָחִיךָ מְבַקֵּשׁ אֶת נַפְשִׁיךָ כִּי לָקַחְתָּ אֶת-  
 בְּרִכּוֹתָיו מִמֶּנּוּ: וְעָתָה שָׁמַע בְּקוֹלִי כָּל אֲשֶׁר אָצִוְךָ וְקוּם  
 בְּרַח-לֶךְ אֶל-לָבֵן אָחִי-אִמֶּךָ וַיֵּשְׁבֶתָ שָׁם: וַיְבָרֶכְהוּ יִצְחָק  
 וַיֹּאמֶר יְהִי יְהוָה אֱלֹהֵי-אָבִי אִתָּךְ וְהִשִּׁיבְךָ אֵלַי בְּשָׁלוֹם: וַיַּעַשׂ  
 יַעֲקֹב כְּאֲשֶׁר צִוָּה אָתּוּ אָבִיו וַיָּקָם וַיֵּלֶךְ אֶל-לָבֵן אָחִי-אִמּוֹ  
 וַיֵּשֶׁב אִתּוֹ: (4) וַיִּשְׁמַע יִתְרוֹ אֶת-כָּל-אֲשֶׁר עָשָׂה יְהוָה לְיִשְׂרָאֵל  
 כִּי הוֹצִיא אֹתָם מֵאֶרֶץ מִצְרָיִם: וַיִּקַּח אֶת-אִשְׁתּוֹ מִשָּׁה וְאֶת-  
 שְׁנֵי בָנֶיהָ וַיָּקָם וַיֵּלֶךְ אֹתָם אֶל-מִתְּנֶה-יִשְׂרָאֵל נֶגֶד הַר-הָאֱלֹהִים:  
 וַיֵּצֵא מֹשֶׁה לִקְרֹאתָם הוּא וּזְקֵנֵי-הָעָם אִתּוֹ וַיָּבֹא אֹתָם אֶל-  
 הַמִּתְּנֶה: וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֲשֶׁר הִצִּיל אֶתְכֶם מִיַּד-  
 מִצְרָיִם וּמִיַּד-פָּרְעָה, עָתָה יָדַעְתִּי כִּי גָדוֹל יְהוָה מְכֹל-אֱלֹהִים  
 וְאִין כְּמוֹהוּ: וַיְהִי בַבֹּקֶר וַיֵּשֶׁב מֹשֶׁה לְשַׁפֵּט אֶת-הָעָם, וְכָל-  
 הָעָם עֹמְדִים לְפָנָיו מִן-הַבֹּקֶר וְעַד-הָעֶרֶב: וַיֹּאמֶר יִתְרוֹ אֶל-  
 מֹשֶׁה, לֹא טוֹב הַדָּבָר אֲשֶׁר אַתָּה עֹשֶׂה, לֹא תוּכַל לְשַׁפֵּט  
 אֶת-כָּל-הָעָם לְבִדְּךָ: וְעָתָה שָׁמַע בְּקוֹלִי כָּל אֲשֶׁר אָמַר  
 אֵלֶיךָ וּבָחַר לְךָ מִקְרָאֵי-הָעָם אֲנָשִׁים-אֱמֶת יִרְאֵי-אֱלֹהִים וְשֹׁפְטִים  
 הֵמָּה אֶת-הָעָם, וְכָל-דְּבָר גָּדוֹל יָבִיאוּ אֵלֶיךָ: וַתֵּיטֵב עֲצַת-  
 יִתְרוֹ בְּעֵינֵי-מֹשֶׁה וַיִּשְׁמַע בְּקוֹלוֹ וַיַּעַשׂ כָּכָל אֲשֶׁר אָמַר

<sup>a</sup> 'Jethro', Moses' father-in-law.

<sup>b</sup> M. pl. const. of יָרָא.



(1) And it came to pass after these things that the Lord remembered Sarah and she bare a son and she called his name Isaac. And Sarah saw the handmaid and her son and she was exceedingly afraid, and she said unto Abraham her husband, 'Send them away to the wilderness, for the son of this handmaid shall not inherit with my son, with Isaac'. And Abraham did as Sarah said and he took bread and a pitcher of water and he gave (them) to the handmaid and he sent her away with her son. And it came to pass in the evening that there was no(t) water in the pitcher and she placed the child under a tree and she went and she sat opposite and she lifted up her voice and she cried unto the Lord. And an angel of God called unto her and he said, 'Fear not, for the Lord hath heard thy voice'. And she opened her eyes and she saw and behold a spring of water (was) before her, and she took from the water and she gave the child to drink. And the Lord was with the lad and he grew [√לָדָה] and became a man, and his mother took a wife for him from the land of Egypt. (2) And it came to pass after these things that the king made a great feast and he commanded to bring the gold and the silver which he had taken from the house of the Lord to show his servants. And it came to pass, while (use conjunction) they (were) eating flesh and drinking wine, that they saw and behold a hand (was) writing upon the wall of the palace, and they were exceedingly afraid. And the king called all his wise (men) and he said unto them: 'Tell (to) me the words which are written upon the wall, and if ye are not able (imperf.) to tell (to) me, death will be your judgement'. And the wise men answered and said: 'Behold there is among the servants of the king a prophet from the Hebrews whom the king hath brought to exile.<sup>a</sup> And now if it is good in the eyes of the king, let us call him, and he will read the words which are written upon the wall'; and the king commanded to do so. And they went and they brought the prophet before the king and he read the words which (were) written upon the wall and he said unto the king: 'Because thou hast lifted up thy heart and thou wast not afraid to sin against the Lord God of Israel, behold He hath removed thee from being king<sup>b</sup> over this people and He hath

<sup>a</sup> Hiphil of לָדָה. See p. 219.

<sup>b</sup> The verb מָלַךְ—'to reign', 'to be king'.

given thy throne to another'. And the prophet went forth from (before) the king. (3) And it came to pass after the death of the judge that the children of Israel did that which was evil in the eyes of the Lord and he delivered them [מָכַר] into the hands of the king of Canaan and they served him many days and they cried unto the Lord from their afflictions and He heard their voice. And there (there was) a woman a prophetess who judged Israel in that time ; and she sent and she called Barak [בָּרַק] and she said unto him : 'Hear thou the word of the Lord which he hath spoken concerning [עַל] thee. Go and gather together all the mighty men of Israel upon the top of this mountain and thou shalt fight against [בְּ] the enemies of Israel, for the Lord hath given them into thy hand.' And Barak answered and said : 'If thou wilt go with me then (waw consecutive) I will go, but [וְ] if thou wilt not go with me I will not go.' And the prophetess said unto him : 'I will indeed go with thee', and she arose and she went with him. And all the mighty men of Israel gathered together upon the mountain and they came down from the mountain and they fought with their enemies and the Lord gave them salvation<sup>a</sup> in that day and they smote all the camp of Canaan and they pursued them to the wilderness. And the king of Canaan saw that his warriors had fallen and he took his sword in his hand and he arose and he fled (he) alone (from) before the children of Israel.

### 83. THE NUMERALS

#### 1. The Cardinal Numbers are :

	<i>With the Masculine</i>		<i>With the Feminine</i>	
	<i>Absolute</i>	<i>Construct</i>	<i>Absolute</i>	<i>Construct</i>
1	אֶחָד	אֶחָד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ

<sup>a</sup> 'Victory'.

7	שֶׁבַעַת	שֶׁבַעַה	שֶׁבַע	שֶׁבַע	
8	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	
9	תֵּשַׁעַת	תֵּשַׁעַה	תֵּשַׁע	תֵּשַׁע	
10	עֶשְׂרֵת	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרֵה	
11	אֶחָד עֶשְׂרֵה	עֶשְׂרֵה	אֶחָד עֶשְׂרֵה	עֶשְׂרֵה	
12	שְׁנַיִם עֶשְׂרֵה	עֶשְׂרֵה	שְׁנַיִם עֶשְׂרֵה	עֶשְׂרֵה	
13	שְׁלֹשָׁה עֶשְׂרֵה	עֶשְׂרֵה	שְׁלֹשָׁה עֶשְׂרֵה	עֶשְׂרֵה	
14	אַרְבָּעָה עֶשְׂרֵה	עֶשְׂרֵה	אַרְבָּע עֶשְׂרֵה	עֶשְׂרֵה	
	&c.		&c.		
20	עֶשְׂרִים		60	שִׁשִּׁים	
30	שְׁלֹשִׁים		70	שִׁבְעִים	
40	אַרְבָּעִים		80	שְׁמֹנִים	
50	חֲמִשִּׁים		90	תֵּשַׁעִים	
100	מֵאָה fem. ; constr. מֵאוֹת ; pl. מֵאוֹת ('hundreds')				
200	מֵאוֹתַיִם (dual, reduced from מֵאוֹתַיִם)				
300	שְׁלֹשׁ מֵאוֹת	400	אַרְבַּע מֵאוֹת	500	חֲמִשׁ מֵאוֹת &c.
1,000	אֶלֶף	2,000	אֶלְפַיִם (dual)		
3,000	שְׁלֹשָׁת אֶלְפִים	4,000	אַרְבַּעַת אֶלְפִים		
10,000	רֶבָבָה	20,000	רִבּוֹתַיִם (dual)		

(a) The numeral 'one' is considered an adjective; it follows its noun and agrees with it in gender: 'one man' אֶחָד אִישׁ; 'one woman' אֶחָד אִשָּׁה. It may be used in the construct state, thus: 'one of the prophets' אֶחָד הַנְּבִיאִים.

(b) The numeral 'two' is a noun which, as a construct, precedes the word numbered, שְׁנַיִם בָּנִים ('a pair-of sons') or, as an absolute, stands *after* it in apposition, בָּנִים שְׁנַיִם ('sons, a pair').

The feminine of שְׁנַיִם is curiously שְׁתַּיִם; both are dual forms. The numerals 3 to 10 are feminine nouns which, as constructs, precede the word numbered, שְׁלֹשֶׁת בָּנִים ('a triad-of sons'), but the appositional construction came to be extended by using the numeral in the absolute not only *after* the word numbered, בָּנִים שְׁלֹשָׁה ('sons, a triad') but even *before* it, שְׁלֹשָׁה בָּנִים ('a triad, sons'). These numerals (3 to 10) though feminines, remained in use with masculine nouns and a special shortened form came to be used with feminine nouns by way of differentiation (שְׁלֹשׁ &c.).

(c) The numerals 11 to 19 are formed by placing the unit before the ten (the latter being עָשָׂר for the masculine and עֶשְׂרֵה for the feminine). The plural noun is generally used with the numerals 11 to 19, with the exception of a few which follow them in the singular. These nouns are אִישׁ ('man'), יוֹם ('day'), שָׁנָה ('year'), נֶפֶשׁ ('soul, person'), and a few more; e.g. '11 days' יוֹם עָשָׂר יוֹם; '11 men' אִישׁ עָשָׂר אִישׁ; '11 years' אַחַת עֶשְׂרֵה שָׁנָה.<sup>a</sup>

(d) With the exception of the numeral 20 עֶשְׂרִים (which is derived from עָשָׂר) the tens are denoted by the plural forms of the units, thus: 30 שְׁלֹשִׁים; 40 אַרְבָּעִים; 50 חֲמִשִּׁים; 60 שִׁשִּׁים; &c.

(e) The tens and the units are connected by the conjunction; 77 is שִׁבְעִים וְשֶׁבַע (i.e. 70 and 7), &c.

(f) Some numerals can take suffixes; e.g. שְׁנַיִנוּ 'we two'; שְׁנֵיהֶם 'they two'; שְׁנֵיכֶם 'you two'; שְׁלֹשָׁתָנוּ 'we three'; &c.

## 2. The Ordinals are :

	Masculine	Feminine
first	רִאשׁוֹן <sup>b</sup>	רִאשׁוֹנָה <sup>b</sup>
second	שֵׁנִי <sup>c</sup>	שֵׁנִית <sup>c</sup>
third	שְׁלִישִׁי	שְׁלִישִׁית

<sup>a</sup> As in English we say '11 thousand' (not 11 thousands).

<sup>b</sup> From ראש 'a head'.

<sup>c</sup> From 2 to 10 the Ordinals are from the same roots as the Cardinals—the masculines ending in י and the feminines in ית .

fourth	רְבִיעִי	רְבִיעִית
fifth	חֲמִישִׁי	חֲמִישִׁית
sixth	שֵׁשִׁי	שֵׁשִׁית
seventh	שְׁבִיעִי	שְׁבִיעִית
eighth	שְׁמִינִי	שְׁמִינִית
ninth	תְּשִׁיעִי	תְּשִׁיעִית
tenth	עֲשָׂרִי	עֲשָׂרִית

The Ordinal numbers from 1 to 10 are adjectives, following the noun and agreeing with it in gender. From 11 upwards the Cardinal numbers serve as Ordinals. 'On the second day' בַּיּוֹם הַשֵּׁנִי; 'in the second year' בַּשָּׁנָה הַשֵּׁנִית; 'on the fifteenth day' בַּחֲמִשָּׁה עָשָׂר יוֹם; &c.

## EXERCISE 42

month	חֹדֶשׁ	to lift up, to forgive	נָשָׂא
work	מְלָאכָה	to approach, draw near	קָרַב
„ (cons.)	מְלָאכָת	to rebel	קָמַר
„ (with suffix) <sup>a</sup>	מְלָאכָתִי	perhaps	אוּלִי
year	שָׁנָה	because of, on account of	בְּעִבּוּר
„ (pl.)	שָׁנִים	for the sake of, in order that	לְמַעַן

בֶּן- with שָׁנִים '... years old' in Hebrew is 'a son or daughter of ... years'.

(1) וַיֹּאמֶר יְהוָה אֶל-אַבְרָהָם רְאֵה רָאִיתִי אֶת-כָּל-אַשֶׁר עָשָׂה אֲנֹכִי סֶדֶם וְהִנְנִי מַשְׁחִיתָם מֵעַל פְּנֵי-הָאָדָמָה כִּי אֲנָשִׁים רָשָׁעִים לֵב הָקָה: וַיִּתְּפֹלֵל אַבְרָהָם וַיֹּאמֶר הִנֵּם תְּמִית צְדִיק עִם רָשָׁע, אוּלִי יֵשׁ חֲמִשִּׁים צְדִיקִים בְּתוֹךְ-הָעִיר, הֲלֹא תִשָּׂא לְמַקּוֹם לְמַעַן חֲמִשִּׁים הַצְדִּיקִים אֲשֶׁר בָּהּ, הַשֹּׁפֵט כָּל-הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט: וַיֹּאמֶר יְהוָה אִם אֶמְצָא בְּסֹדֶם חֲמִשִּׁים צְדִיקִים

<sup>a</sup> The construct is a Segholate noun, and it is to this form that suffixes are attached.

<sup>b</sup> Extended meaning 'to forgive'.

וְנָשָׂאתִי לְכָל-הַמָּקוֹם בְּעִבּוֹרָם: וַיַּעַן אֲבָרָהָם וַיֹּאמֶר אוֹלִי  
 יִמָּצְאוּ שֵׁם אֲרָבָעִים וַיֹּאמֶר יְהוָה לֹא אֲשַׁחִית בְּעִבּוֹר הָאֲרָבָעִים:  
 וַיְדַבֵּר אֲבָרָהָם עוֹד וַיֹּאמֶר אֶל-נָא יִקְצֹף יְהוָה וְאֲדַבְּרָה, אוֹלִי  
 יִמָּצְאוּ שֵׁם שְׁלֹשִׁים: וַיֹּאמֶר יְהוָה לֹא אֶעֱשֶׂה אִם יִהְיוּ שֵׁם רַק  
 עֲשֶׂרָה צְדִיקִים וְנָשָׂאתִי לְכָל-הָעִיר בְּעִבּוֹרָם (2) וַיִּסְעוּ בְּגִי-  
 יִשְׂרָאֵל וַיָּבֹאוּ אֶל-מִדְבַּר-סִינִי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁנִי  
 לְצֵאתָם מֵאֶרֶץ מִצְרָיִם: וַיְדַבֵּר מֹשֶׁה אֶל-הָעָם לֵאמֹר זָכֹר  
 אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ אֶת-כָּל-  
 מְלֹאכְתְּךָ וְהַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ: לֹא תַעֲשֶׂה כָּל-  
 מְלֹאכָה, אֹתָהּ וּבִנָּהּ וּבְתָךְ וְעִבְדָּךְ וְאִמָּתְךָ: (3) וַיְדַבֵּר יְהוָה  
 אֶל-יְהוֹשֻׁעַ לֵאמֹר קַח לְךָ מִן-הָעָם שְׁנַיִם-עָשָׂר אִישׁ וְצֹוֶה  
 אֹתָם לֵאמֹר: שְׂאוּ לָכֶם שְׁתֵּים-עָשָׂר אַבְנִים וְהַעֲבַרְתֶּם אֹתָם  
 עִמָּכֶם, וְהָיָה בְּהַכֹּת מִי-תִירֶדֶן לְפָנֵינוּ וְעָבַר כָּל-הָעָם  
 וְשִׁמְתֶם אֶת-הָאַבְנִים בְּתוֹךְ-תִּירֶדֶן: וְהָיוּ הָאַבְנִים הָאֵלֶּה לְבְגֵי-  
 יִשְׂרָאֵל לְאֶת-עוֹלָם, וַיִּדְעוּ בְּנֵיכֶם וּבְנֵי-בְנֵיכֶם כִּי בַּמָּקוֹם  
 הַזֶּה נָכַרְתוּ מִי-תִירֶדֶן לְפָנֵינוּ בְּעָבְרֵנוּ אֶרֶץ כְּנָעַן (4) וַיִּקְרְבוּ  
 יְמֵי-דָוִד לָמוֹת וַיִּקְרָא אֶת-שְׁלֹמֹה בְּנוֹ וַיֵּצֵא אוֹתוֹ לֵאמֹר אָנֹכִי  
 הִלֵּךְ בְּדֶרֶךְ כָּל-הָאָרֶץ וַחֲזוֹקָה וְהָיִיתָ לְאִישׁ: וַיִּשְׁכַּב דָּוִד  
 עִם-אֲבוֹתָיו וַיִּקְבֹּר בְּעִיר-דָּוִד: וְהַיָּמִים אֲשֶׁר מָלַךְ דָּוִד עַל-  
 יִשְׂרָאֵל אֲרָבָעִים שָׁנָה בְּחִבְרוֹן מָלַךְ שִׁבְעַת שָׁנִים וּבִירוּשָׁלַיִם  
 מָלַךְ שְׁלֹשׁ שָׁנִים וּשְׁלֹשִׁים שָׁנָה: (5) וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה  
 וַיָּמָת מָלַךְ יְהוּדָה וַיְמָלֶךְ חִזְקִיָּה בְּנוֹ תַחְתָּיו: בֶּן-עָשָׂרִים וַחֲמִשָּׁה  
 שָׁנָה הָיָה בְּמָלְכוֹ, וְעָשָׂרִים וַחֲשֵׁעַ שָׁנָה מָלַךְ בִּירוּשָׁלַיִם: וַיַּעַשׂ  
 אֶת-הַטּוֹב בְּעֵינֵי-יְהוָה וַיֵּלֶךְ בְּדַרְכָּיו וַיִּשְׁמַר אֶת-מִצְוֹתָיו בְּלֵב

<sup>a</sup> For  $\sqrt{\text{נסע}}$  from  $\sqrt{\text{נסעו}}$ . Dagheš Forte is often omitted when the letter has shewa. Cf. p. 150, first note.

<sup>b</sup> Any.

<sup>c</sup> 'He slept with his fathers' means 'he died'.

<sup>d</sup> 'Hebron'.

<sup>e</sup> This order is often used in the Bible.

<sup>f</sup> 'Hezekiah'.

שָׁלֹם, וַיְהִי יְהוָה אִתּוֹ בְּכָל אֲשֶׁר עָשָׂה: וַיְהִי בְּאַרְבַּע עָשָׂר שָׁנָה לְמָלְכוֹ וַיִּמְרֹד חֲזַקְיָה בְּמֶלֶךְ אַשּׁוּר: וַיַּעַל מֶלֶךְ אַשּׁוּר עַל-כָּל-עָרֵי יְהוּדָה וַיִּלְכְּדֵם וַיָּבֹא יְרוּשָׁלַיִם וְאִתּוֹ מֵאָה וּשְׁמֹנִים אֲלָף אִישׁ מִחֲנֶה גָדוֹל מְאֹד: וַיִּשְׁלַח מְלָאכִים לְפָנָיו אֶל-חֲזַקְיָה וַיָּבֹאוּ וַיַּעֲמֵדוּ עַל-הַהֶר גִּגְד הָעִיר וַיִּקְרְאוּ בְּקוֹל גָּדוֹל: כֹּה אָמַר הַמֶּלֶךְ הַגָּדוֹל מֶלֶךְ אַשּׁוּר עַל-מִי בְטַחְתָּ כִּי מְרֹדֶת בִּי: וְכִי תֹאמַר בִּיהוָה אֱלֹהֵינוּ בְטַחְנוּ לֹא יוּכַל לְהַצִּיל אֶתְכֶם מִיָּדִי: אֵיךְ אֱלֹהֵי כָל-הַגּוֹיִם הָעֹבְדִים אִתִּי, וְמִי בְּכָל-אֱלֹהֵי-הָאָרְצוֹת אֲשֶׁר הִצִּילוּ אֶת-אַרְצָם מִיָּדִי כִּי יֵצִיל יְהוָה אֶת-יְרוּשָׁלַיִם מִיָּדִי: וַיְהִי כִשְׁמַע חֲזַקְיָה אֶת-דְּבָרֵי מֶלֶךְ אַשּׁוּר וַיִּקְרַע אֶת-בְּגָדָיו וַיָּשָׁב בְּעֶפְרַי וְלֹא אָכַל לֶחֶם כָּל-הַיּוֹם: וַיִּשְׁלַח אֶל-הַנָּבִיא לֵאמֹר הִתְפַּלֵּל לָנוּ אֶל-יְהוָה אֱלֹהֵינוּ, אוֹלֵי יִשְׁמַע אֶת-דְּבָרֵי-מֶלֶךְ אַשּׁוּר וַיִּשְׁמְעוּ מִיָּדוֹ: וַיָּבֹא הַנָּבִיא לְפָנֵי הַמֶּלֶךְ וַיֹּאמֶר אֵלָיו אֶל-תִּירָא מִפְּנֵי-הַדְּבָרִים אֲשֶׁר שָׁמַעְתָּ: כִּי כֹה אָמַר יְהוָה, לֹא יָבֹא מֶלֶךְ אַשּׁוּר אֶל-הָעִיר הַזֹּאת וְהוֹשַׁעְתִּי אֹתָהּ לְמַעַן חֲזַקְיָה עֹבֵדִי: וַיְהִי בַלַּיְלָה הַהוּא וַיֵּצֵא מִלְּאֹךְ-אֱלֹהִים וַיִּגַּף בְּמַחֲנֶה-אַשּׁוּר וַתַּעַל צָעֲקָתָם כָּל-הַלַּיְלָה עַד-אוֹר-הַבֶּקֶר: וַיְהִי בַבֶּקֶר וַיָּצְאוּ בְנֵי-יִשְׂרָאֵל עַל-הַחוּמָה וַיִּרְאוּ וְהִנֵּה כָלָם מֵתִים וַיָּרְדּוּ אֶל-הַמַּחֲנֶה וַיִּקְחוּ אֶת-כָּל-הַכֶּסֶף וְאֶת-כָּל-הַזָּהָב וַיָּבִיאוּ הָעִירָה וַיִּתְּנוּ בְּבֵית-יְהוָה

(1) And it came to pass in those days that the king of Sodom rebelled against the king of Edom. Thirteen years he served him and in the fourteenth year he rebelled and in the fifteenth year the king of Edom came to Sodom and with him (were) ten thousand men. And he fought against Sodom and he captured it and he burnt it in (the) fire and he took the men of Sodom with him and in the midst of them was Lot the son of Abraham's brother and he went (away) unto his land. And it

<sup>a</sup> 'Assyria'.

<sup>b</sup> Here 'gods', referring to the nations.

came to pass when Abraham heard (inf. constr. with prefixed prepos.) this thing that he took his servants with him, three hundred and eighteen men, and he pursued (after) the king of Edom (in) that night and he fought with him and he smote him and he brought back Lot and also all the men of Sodom. (2) And the Lord said unto Moses on the seventh day: 'Go up on the mountain and abide on the top of it, and I shall give (to) thee the tables of the stones and the Law and the commandments which thou shalt teach the children of Israel'. And Moses went up on the holy mountain, as the Lord had commanded him, and he was there forty days and forty nights; bread he ate not and water he drank not all the days that he was there. (3) And Moses spoke unto the children of Israel, saying: 'In the second year of the departure of (inf. constr. of אָצַר with prep. לְ) Israel from the land of Egypt in the third month we were in the wilderness of Sinai. And ye drew near unto me and ye said: "Let us send (Cohortative) spies to the land of Canaan to see the cities against which we shall fight ('which we shall fight against them')". And the thing was good in mine eyes and I chose from the heads of the people twelve men and I sent them to the land of Canaan. And the spies returned to the camp and they said: "We shall not be able to fight against the inhabitants of Canaan, for their cities are exceedingly strong". And ye said unto me: "Why hath the Lord brought us forth from the land of Egypt to slay us? Let us return to Egypt." And the Lord was exceedingly angry and he swore, saying: "Because they have not trusted (in) me, behold they shall not see the land which I have sworn to their fathers to give to their seed. Forty years they shall be in this great wilderness and they shall die there. And their sons who come after them, *they* (pronoun) shall come thither and they shall inherit the land." (4) And Jeroboam [יֵרֵבֹאָם] the king of Israel built the city Shechem and he dwelt there. And he was afraid lest the people<sup>a</sup> go up to Jerusalem to serve the Lord there and they<sup>a</sup> see the glory of the House of the Lord and their heart<sup>a</sup> turn [וְשָׁב] back to the king of Judah. And he made gods of gold and he said unto the people: 'These

<sup>a</sup> Understand 'will' for the Hebrew.



are thy gods, O Israel, and them shall ye serve.' And he made a festival in the eighth month on [ב] the fifteenth day of [ל] the month and he commanded them (to) keep the festival. (5) These are the words which Jeremiah [יְרֵמְיָהוּ] the prophet spoke unto the elders of Israel whom the king of Babylon [בְּכָל] had exiled to Babylon. 'Build ye houses and dwell in them and take unto you(rselves) wives and beget children, and seek ye the peace of the city whither I have exiled you ("which I have exiled you thither") in order that it shall be well with you. For I will not forget you there and when ye pray ("in your praying", inf. constr.) unto Me I will hear your voice. And in another [בְּעוֹד] seventy years I will indeed bring you back to the land of your fathers and ye shall (re)build the cities which the king of Babylon hath thrown down (Hiph. of נָפַל) and My glory shall return to the city which I have chosen and ye shall be My people as in the days of David My servant and ye shall dwell in peace upon your land unto eternity.'

## APPENDIX

1. The Hebrew letters are :

אֱלֶף, בֵּית, גָּמֶל, דָּלֶת, הָא, וָו, זַיִן, חֵית, טֵית, יוֹד, כָּף, לָמֶד,  
מִים, נוּן, סָמֶךְ, עֵיִן, פֶּא, צָדִי, קוֹף, רִישׁ, שִׁין, תּוּ.

The Hebrew alphabet in use is generally known as the 'Square Character', as distinct from the 'archaic' Hebrew writing found in inscriptions: the square script being a development from the archaic. It seems that the names of the Hebrew letters denoted the objects which the archaic forms crudely represented, thus : א (אֱלֶף) means 'a bull', ע (עֵיִן) 'an eye', ש (שִׁין) 'a tooth'.

2. The *accents* are of two kinds—*Disjunctive* ('stops') and *Conjunctive* ('continuation marks'). The main Disjunctive accents are :

- (a) (,) *Sillûq* (סְלוּק), always in the tone-syllable of the *last* word in a verse and followed by the sign (:) *Sôph<sup>a</sup> Pāsûq* (סוֹף פָּסוּק 'end of verse') thus : : הָאֵרֶץ . . . . .
- (b) ( ^ ) ' *Athnāḥ* (אַתְנַח), in the tone-syllable of the word which divides the verse into logical parts, thus :  
: , . . . . הָאֵרֶץ . . . .
- (c) ( ¨ ) *Seghōltā* (סִגְוֹלְתָא) divides the clause before 'Athnah and is usually found in long verses. It stands *above* the word and *on the last letter*, so that it does not necessarily mark the tone-syllable, thus : : , . . . . ^ . . . . הָאֵרֶץ<sup>b</sup> . . . .
- (d) ( ' ) *Zāqēph Qāṭōn* (זָקֵף קָטוֹן) subdivides a clause between 'Athnah and Silluq, between the beginning of a verse and 'Athnah (when Segholta is absent), and sometimes even between Segholta and 'Athnah, thus :  
: , . . . . ' . . . . ^ . . . . ' . . . .

<sup>a</sup> See p. 4, footnote a.

<sup>b</sup> This is a Mil'el word, but Segholta is on the last letter.

When not preceded by a Conjunctive accent the form it takes is

(e) (') and it is called *Zāqēph Gādhôl* (זָקֵף גָּדוֹל).

(f) (,) *Tiphhá* (טִפְחָה) usually comes before Silluq and 'Athnah, thus: : , . . . , . . . , . . . , . . .

Other Disjunctive accents are: (') *Šalsé'eth* (שְׁלִשְׁתַּיִת), (') *Rēbhí'a* (רְבִיעִי), (') *Zarqá*<sup>a</sup> (זָרְקָא), (') *Paštá* (פֶּשְׁטָא), (,) *Yethíbh* (יְתִיב), (,) *Tēbhír* (תְּבִיר), (') *Pāzēr* (פֶּזֶר), (') *Géresh* (גֶּרֶשׁ) and (") *Double Geres* (גֶּרֶשִׁים), (') *Telíśá Gēdhólá* (תְּלִישָׁא גָּדוֹלָה), (") *Qarné Phārā* (קַרְנֵי פָרָה) or *Pāzēr Gādhól* (פֶּזֶר גָּדוֹל).

The Conjunctive accents are:

(,) *Mérēkhá* (מֵרִכָּא), (,) *Múnah* (מוֹנַח), (,) *Mahpakh* (מַהֲפַךְ), (') *Dargá* (דָּרְגָא), (') *Qadhma* (קַדְמָא) or 'Azlá (אֲזֵלָא) when followed by *Gereš*,<sup>b</sup> (') *Telíśá Qetanná* (תְּלִישָׁא קֶטְנָה).

NOTE: The foregoing system of accents is used in the books of the Bible with the exception of Psalms (תְּהִלִּים), Proverbs (מִשְׁלֵי), and Job (אִיּוֹב), where there are certain combinations of accents which make the accentuation system of these books somewhat different.

3. *Quadrilateral Verbs.* There are a number of verbs in Hebrew which have four root-letters as their basis, an additional letter having been inserted. In Psalm lxxx, verse 14 we find the form יְכַרְסֵּמְנָה ('he will ravage it')—an Imperfect of the Pi'el כָּרַס which is an extension of the root כָּרַס.

4. The following note has kindly been supplied by Professor G. R. Driver, M.A., Fellow of Magdalen College, Oxford. He explains the 'Waw Consecutive' construction, thus:

'All attempts to explain this at first sight strange phenomenon, whereby two tenses apparently exchange functions, on logical grounds, have failed, but the historical development of the Hebrew language readily accounts for it. When it is remembered that this is a composite language containing elements drawn from

<sup>a</sup> On the last letter of the word.

<sup>b</sup> (').

all the Semitic languages, it is at once seen why it has two pronouns for the first person, namely **אֲנִי** and **אֲנִי**: for the former is the same word as the Accadian *anāku* (cf. Phoenician **אֲנִי**), the latter as the Aramaean **אֲנִי** (cf. Arabic *'anā*). So there are two different systems, drawn from different sources, merged in the Hebrew scheme of tenses. The “consecutive” **וְקָטַלְתָּ** “and thou shalt kill” (with the accent on the last syllable but a counter-tone, representing the primitive accent, on the first syllable) corresponds to the Acc. Permansive *qátīl* “he is, has been, will be killed” and less often “he has killed, kills, will kill” (for this primitive form had a universal sense, i.e. denoted merely a killing state whether active or passive, past or present or future, and only gradually came to be restricted to present or future time when a preterite tense was devised) while the simple **קָטַלְתָּ** “thou hast killed” corresponds with the Aram. **קָטַל** “he has killed”. Similarly the “consecutive” **וַיִּקְטַל** “and he killed” (whose accent has been assimilated to that of the imperfect **יִקְטַל**: “he was killing, kills, will kill” but whose true accent is preserved in such forms as **וַיִּקָּם** “and he arose”) corresponds with the Acc. preterite *īqtul* “he killed” (cf. Acc. *ibni* “he built” with Hebr. **וַיִּבֶן** “and he built”), while the imperfect **יִקְטַל** “he kills, was killing, will kill” corresponds with the Aram. **יִקְטַל**: “he was killing, kills, will kill”. Thus the consecutive constructions are connected with the East-Semitic (Accadian) and the ordinary construction with the West-Semitic (Aramaean) verbal system, and the two have survived side by side in the classical language.’

5. *The Construct-Genitive Relationship.* When two nouns stand together in the construct-genitive arrangement and the second noun (as genitive) limits or qualifies the first one (in the construct) adjectivally (p. 137. 63), then the suffix, denoting a possessive, is attached to the second noun, but applies to the whole compound concept. For example, **אֱלֹהֵי-יְשׁוּעָתִי** is (not ‘God of my salvation’, but) ‘my God of salvation’, i.e. ‘my saving God’. Similarly **הַר-קְדִּישׁוֹ** is (not ‘the mount of His holiness’, but) ‘His mount of holiness’, i.e. ‘His holy mount’.

## THE REGULAR VERB:

	QAL		NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
	Active	Stative						
<i>Perf.</i> sg. 3. m.	לָבַד	בָּבַד	לָבַדָּה	בָּבַדָּה	לָבַדָּה	לָבַדָּהּ	לָבַדָּהּ	לָבַדָּהּ
3. f.	לָבַדְתָּ	בָּבַדְתָּ	לָבַדְתָּה	בָּבַדְתָּה	לָבַדְתָּה	לָבַדְתָּהּ	לָבַדְתָּהּ	לָבַדְתָּהּ
2. m.	לָבַדְתָּ	בָּבַדְתָּ	לָבַדְתָּה	בָּבַדְתָּה	לָבַדְתָּה	לָבַדְתָּהּ	לָבַדְתָּהּ	לָבַדְתָּהּ
2. f.	לָבַדְתְּ	בָּבַדְתְּ	לָבַדְתְּה	בָּבַדְתְּה	לָבַדְתְּה	לָבַדְתְּהּ	לָבַדְתְּהּ	לָבַדְתְּהּ
1. c.	לָבַדְתִּי	בָּבַדְתִּי	לָבַדְתִּי	בָּבַדְתִּי	לָבַדְתִּי	לָבַדְתִּי	לָבַדְתִּי	לָבַדְתִּי
pl. 3. c.	לָבַדּוּ	בָּבַדּוּ	לָבַדּוּהֶם	בָּבַדּוּהֶם	לָבַדּוּהֶם	לָבַדּוּהֶם	לָבַדּוּהֶם	לָבַדּוּהֶם
2. m.	לָבַדְתָּ	בָּבַדְתָּ	לָבַדְתָּה	בָּבַדְתָּה	לָבַדְתָּה	לָבַדְתָּהּ	לָבַדְתָּהּ	לָבַדְתָּהּ
2. f.	לָבַדְתְּ	בָּבַדְתְּ	לָבַדְתְּה	בָּבַדְתְּה	לָבַדְתְּה	לָבַדְתְּהּ	לָבַדְתְּהּ	לָבַדְתְּהּ
1. c.	לָבַדְתִּי	בָּבַדְתִּי	לָבַדְתִּי	בָּבַדְתִּי	לָבַדְתִּי	לָבַדְתִּי	לָבַדְתִּי	לָבַדְתִּי
<i>Imperf.</i> sg. 3. m.	לֹבֵד	בֹּבֵד	לֹבֵדָה	בֹּבֵדָה	לֹבֵדָה	לֹבֵדָהּ	לֹבֵדָהּ	לֹבֵדָהּ
3. f.	לֹבֵדְתָּ	בֹּבֵדְתָּ	לֹבֵדְתָּה	בֹּבֵדְתָּה	לֹבֵדְתָּה	לֹבֵדְתָּהּ	לֹבֵדְתָּהּ	לֹבֵדְתָּהּ
2. m.	לֹבֵדְתָּ	בֹּבֵדְתָּ	לֹבֵדְתָּה	בֹּבֵדְתָּה	לֹבֵדְתָּה	לֹבֵדְתָּהּ	לֹבֵדְתָּהּ	לֹבֵדְתָּהּ
2. f.	לֹבֵדְתְּ	בֹּבֵדְתְּ	לֹבֵדְתְּה	בֹּבֵדְתְּה	לֹבֵדְתְּה	לֹבֵדְתְּהּ	לֹבֵדְתְּהּ	לֹבֵדְתְּהּ
1. c.	לֹבֵדְתִּי	בֹּבֵדְתִּי	לֹבֵדְתִּי	בֹּבֵדְתִּי	לֹבֵדְתִּי	לֹבֵדְתִּי	לֹבֵדְתִּי	לֹבֵדְתִּי
pl. 3. m.	לֹבֵדּוּ	בֹּבֵדּוּ	לֹבֵדּוּהֶם	בֹּבֵדּוּהֶם	לֹבֵדּוּהֶם	לֹבֵדּוּהֶם	לֹבֵדּוּהֶם	לֹבֵדּוּהֶם
3. f.	לֹבֵדְתָּ	בֹּבֵדְתָּ	לֹבֵדְתָּה	בֹּבֵדְתָּה	לֹבֵדְתָּה	לֹבֵדְתָּהּ	לֹבֵדְתָּהּ	לֹבֵדְתָּהּ

2. m.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
2. f.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
1. c.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
Cohort. sg. 1. c.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
Jussive sg. 3. m.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
Impf. & 1 consec.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
Perf. "	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
Imper. sg. 2. m.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
2. f.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
pl. 2. m.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
2. f.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
Part. (act.) sg. m.	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
" (pass.) "	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
Inf. absolute	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ
" construct	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ	הִתְקַדְּמְךָ

<sup>1</sup> Refer to the chapters dealing with each section of this table.

<sup>3</sup> Emphatic Imperative, p. 88, § 48 (b).

<sup>7</sup> Dagheš Forte absent in <sup>7</sup>, pp. 17-18, § 10.

<sup>2</sup> Accent moves forward, p. 92. (c), and p. 253.

<sup>5</sup> Sometimes <sup>5</sup> <sup>5</sup>.

<sup>8</sup> Shortened Imperfect, p. 114. (b), (c).

<sup>6</sup> Sometimes <sup>6</sup>.

<sup>9</sup> Sometimes <sup>9</sup>.

# THE REGULAR VERB WITH VERBAL SUFFIXES<sup>1</sup>

QAL										Pi'EL	HiPH'iL
PERFECT										PERFECT	PERFECT
	3. m. sg.	3. f. sg.	2. m. sg.	2. f. sg.	1. c. sg.	3. c. pl.	2. pl. m. & f.	1. c. pl.		3. m. sg.	3. m. sg.
sg. 1. c.	לָ	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		לָ	הָלַח
2. m.	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
2. f.	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
3. m.	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
3. f.	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
pl 1. c.	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
2. m.	—	—	—	—	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
2. f.	—	—	—	—	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
3. m.	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח
3. f.	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח	הָלַח		הָלַח	הָלַח

IMPERFECT		IMPERATIVE		INFINITIVE CONSTRUCT		IMPERFECT	IMPERFECT
3. m. sg.	3. m. pl.	sg.	pl.			3. m. sg.	3. m. sg.
לִּפְדֹּקֶה	לִּפְדֹּקִים	לִּפְדֹּק	לִּפְדֹּקוּ	(subj.)	לִּפְדֹּק	לִּפְדֹּקֶה	לִּפְדֹּקֶה
	(with 1 energetic)			(obj.)	לִּפְדֹּקֶה		
sg. 1. c.	לִּפְדֹּקֶה	לִּפְדֹּקֶה	לִּפְדֹּקֶה			לִּפְדֹּקֶה	לִּפְדֹּקֶה
2. m.	לִּפְדֹּקֶה	—	—			לִּפְדֹּקֶה	לִּפְדֹּקֶה
2. f.	לִּפְדֹּקֶה	—	—			לִּפְדֹּקֶה	לִּפְדֹּקֶה
3. m.	לִּפְדֹּקֶה	לִּפְדֹּקֶה	לִּפְדֹּקֶה			לִּפְדֹּקֶה	לִּפְדֹּקֶה
3. f.	לִּפְדֹּקֶה	לִּפְדֹּקֶה	לִּפְדֹּקֶה			לִּפְדֹּקֶה	לִּפְדֹּקֶה
pl. 1. c.	לִּפְדֹּקֶה	לִּפְדֹּקֶה	לִּפְדֹּקֶה			לִּפְדֹּקֶה	לִּפְדֹּקֶה
2. m.	לִּפְדֹּקֶה	—	—			לִּפְדֹּקֶה	לִּפְדֹּקֶה
2. f.	לִּפְדֹּקֶה	—	—			לִּפְדֹּקֶה	לִּפְדֹּקֶה
3. m.	לִּפְדֹּקֶה	לִּפְדֹּקֶה	לִּפְדֹּקֶה			לִּפְדֹּקֶה	לִּפְדֹּקֶה
3. f.	לִּפְדֹּקֶה	לִּפְדֹּקֶה	לִּפְדֹּקֶה			לִּפְדֹּקֶה	לִּפְדֹּקֶה

1 See pp. 123 ff.

2 Rarely לִּפְדֹּקֶה, לִּפְדֹּקֶה.



# PE NUN VERB¹

	QAL	NIPH'AL	HIPH'IL	HOPH'AL	QAL	NIPH'AL
<i>Perf.</i> sg. 3. m.	[שָׁן]	שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
3. f.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
2. m.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
2. f.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
1. c.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
pl. 3. c.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
2. m.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
2. f.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
1. c.		שָׁן	שָׁן	שָׁן	שָׁן	שָׁן
<i>Imperf.</i> sg. 3. m.	שָׁן	[שָׁן]	שָׁן	שָׁן	שָׁן	שָׁן
3. f.	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן
2. m.	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן
2. f.	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן
1. c.	שָׁן	(regular)	שָׁן	שָׁן	שָׁן	שָׁן
pl. 3. m.	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן
3. f.	שָׁן		שָׁן	שָׁן	שָׁן	שָׁן



PE 'ALEP VERBS<sup>2</sup>PE GUTTURAL VERBS<sup>1</sup>

	QAL		NIPH'AL	HIPH'IL	HOPH'AL	QAL
	Active	Stative				
<i>Perf.</i> sg. 3. m.	פָּעַל	פָּעִיל	פִּעֵל	פִּעְלֵי	פִּעְלֵהוּ	פָּעַל
3. f.	פָּעְלָה		פִּעְלָהּ	פִּעְלֵיהָ	פִּעְלֵיהָ	פָּעְלָה
2. m.	פָּעַלְתָּ		פִּעְלָתָּ	פִּעְלֵתָּ	פִּעְלֵתָּ	פָּעַלְתָּ
2. f.	פָּעַלְתְּ		פִּעְלָתְּ	פִּעְלֵתְּ	פִּעְלֵתְּ	פָּעַלְתְּ
1. c.	פָּעַלְתִּי		פִּעְלָתִי	פִּעְלֵתִי	פִּעְלֵתִי	פָּעַלְתִּי
pl. 3. c.	פָּעַלְתֶּם		פִּעְלָתֶם	פִּעְלֵתֶם	פִּעְלֵתֶם	פָּעַלְתֶּם
2. m.	פָּעַלְתָּ		פִּעְלָתָּ	פִּעְלֵתָּ	פִּעְלֵתָּ	פָּעַלְתָּ
2. f.	פָּעַלְתְּ		פִּעְלָתְּ	פִּעְלֵתְּ	פִּעְלֵתְּ	פָּעַלְתְּ
1. c.	פָּעַלְתִּי		פִּעְלָתִי	פִּעְלֵתִי	פִּעְלֵתִי	פָּעַלְתִּי
<i>Imperf.</i> sg. 3. m.	יִפְעֹל	יִפְעִל	יִפְעֵל	יִפְעְלֵי	יִפְעְלֵהוּ	יִפְעֹל
3. f.	יִפְעֹלָה	יִפְעִלָהּ	יִפְעֵלָהּ	יִפְעֵלֶיהָ	יִפְעֵלֶיהָ	יִפְעֹלָה
2. m.	יִפְעֹלְתָּ	יִפְעִלְתָּ	יִפְעֵלְתָּ	יִפְעֵלְתֶּךָ	יִפְעֵלְתֶּךָ	יִפְעֹלְתָּ
2. f.	יִפְעֹלְתְּ	יִפְעִלְתְּ	יִפְעֵלְתְּ	יִפְעֵלְתֶּךָ	יִפְעֵלְתֶּךָ	יִפְעֹלְתְּ
1. c.	יִפְעֹלְתִּי	יִפְעִלְתִּי	יִפְעֵלְתִּי	יִפְעֵלְתִּי	יִפְעֵלְתִּי	יִפְעֹלְתִּי
pl. 3. m.	יִפְעֹלְתֶם	יִפְעִלְתֶם	יִפְעֵלְתֶם	יִפְעֵלְתֶם	יִפְעֵלְתֶם	יִפְעֹלְתֶם
3. f.	יִפְעֹלְתְּ	יִפְעִלְתְּ	יִפְעֵלְתְּ	יִפְעֵלְתֶם	יִפְעֵלְתֶם	יִפְעֹלְתְּ

2. m.	תַּעֲשֶׂהוּ	תַּעֲשֶׂהוּ	תַּעֲשֶׂהוּ	תַּעֲשֶׂהוּ	תַּעֲשֶׂהוּ	תַּעֲשֶׂהוּ	תַּעֲשֶׂהוּ
2. f.	תַּעֲשֶׂהָ	תַּעֲשֶׂהָ	תַּעֲשֶׂהָ	תַּעֲשֶׂהָ	תַּעֲשֶׂהָ	תַּעֲשֶׂהָ	תַּעֲשֶׂהָ
1. c.	תַּעֲשֶׂה	תַּעֲשֶׂה	תַּעֲשֶׂה	תַּעֲשֶׂה	תַּעֲשֶׂה	תַּעֲשֶׂה	תַּעֲשֶׂה
Cohort. sg. 1. c.	אֶעֱשֶׂהָ	אֶעֱשֶׂהָ	אֶעֱשֶׂהָ	אֶעֱשֶׂהָ	אֶעֱשֶׂהָ	אֶעֱשֶׂהָ	אֶעֱשֶׂהָ
Jussive sg. 3. m.	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה
Impf. & 1 consec.	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה
Perf. "	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה	יַעֲשֶׂה
Imper. sg. 2. m.	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה
2. f.	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה
pl. 2. m.	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה
2. f.	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה
Part. (act.) sg. m.	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה
" (pass.) "	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה	עֹשֶׂה
Inf. absolute	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה
" construct	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה	עֲשֶׂה

<sup>1</sup> See pp. 154 ff. <sup>2</sup> See pp. 161 ff. <sup>3</sup> But from תַּעֲשֶׂה the Imperfect is תַּעֲשֶׂה, p. 156, special note.

<sup>4</sup> But from תַּעֲשֶׂה the Imperfect is תַּעֲשֶׂה, p. 156. <sup>5</sup> But Niph'al Perfect is תַּעֲשֶׂה and Participle תַּעֲשֶׂה.

<sup>6</sup> Shortened Imperfect. <sup>7</sup> Pausal תַּעֲשֶׂה. <sup>8</sup> But תַּעֲשֶׂה, p. 162 (a) and (b).

## 'AYIN GUTTURAL VERBS'

	QAL	NIPH'AL	PI'EL	PU'AL	HITHPA'EL
<i>Perf. sg. 3. m.</i>	קָטַר	נָקַטַר	קָטַרַ	קָטַרַ	הִתְקַטֵּר
3. f.	קָטְרָה	נָקְטְרָה	קָטְרָה	קָטְרָה	הִתְקַטְּרָה
2. m.	קָטַרְתָּ	נָקַטְרָתָּ	קָטַרְתָּ	קָטַרְתָּ	הִתְקַטְּרָתָּ
2. f.	קָטַרְתְּ	נָקַטְרְתְּ	קָטַרְתְּ	קָטַרְתְּ	הִתְקַטְּרְתְּ
1. c.	קָטַרְתִּי	נָקַטְרְתִּי	קָטַרְתִּי	קָטַרְתִּי	הִתְקַטְּרְתִּי
pl. 3. c.	קָטְרוּ	נָקְטְרוּ	קָטְרוּ	קָטְרוּ	הִתְקַטְּרוּ
2. m.	קָטַרְתָּם	נָקַטְרְתָּם	קָטַרְתָּם	קָטַרְתָּם	הִתְקַטְּרְתָּם
2. f.	קָטַרְתֶּן	נָקַטְרְתֶּן	קָטַרְתֶּן	קָטַרְתֶּן	הִתְקַטְּרְתֶּן
1. c.	קָטַרְתֶּם	נָקַטְרְתֶּם	קָטַרְתֶּם	קָטַרְתֶּם	הִתְקַטְּרְתֶּם
<i>Imperf. sg. 3. m.</i>	יִקְטֹר	יִקְטֹר	יִקְטֹרַ	יִקְטֹרַ	יִתְקַטֵּר
3. f.	תִּקְטֹר	תִּקְטֹר	תִּקְטֹרַ	תִּקְטֹרַ	תִּתְקַטֵּר
2. m.	תִּקְטֹרְ	תִּקְטֹרְ	תִּקְטֹרְ	תִּקְטֹרְ	תִּתְקַטֵּרְ
2. f.	תִּקְטֹרִי	תִּקְטֹרִי	תִּקְטֹרִי	תִּקְטֹרִי	תִּתְקַטֵּרִי
1. c.	אִקְטֹר	אִקְטֹר	אִקְטֹרַ	אִקְטֹרַ	אִתְקַטֵּר
pl. 3. m.	יִקְטְרוּ	יִקְטְרוּ	יִקְטְרוּ	יִקְטְרוּ	יִתְקַטְּרוּ
3. f.	תִּקְטְרֶנָּה	תִּקְטְרֶנָּה	תִּקְטְרֶנָּה	תִּקְטְרֶנָּה	תִּתְקַטְּרֶנָּה

2. m.	תְּבַחְרֶנּוּ	תְּבַחְרֶנּוּ	תְּבַחְרֶנּוּ <sup>3</sup>	תְּבַחְרֶנּוּ <sup>3</sup>	תְּבַחְרֶנּוּ <sup>3</sup>
2. f.	תְּבַחְרֶנְהָ	תְּבַחְרֶנְהָ	תְּבַחְרֶנְהָ <sup>4</sup>	תְּבַחְרֶנְהָ	תְּבַחְרֶנְהָ
1. c.	נִבְחַר	נִבְחַר	נִבְחַר	נִבְחַר	נִבְחַר
Cohort. sg. 1. c.	אֶבְחַרְהָ	אֶבְחַרְהָ	אֶבְחַרְהָ <sup>3</sup>	אֶבְחַרְהָ	אֶבְחַרְהָ
Jussive sg. 3. m.	יִבְחַר	יִבְחַר	יִבְחַר	יִבְחַר	יִבְחַר
Impf. & 1 consec.	וַיִּבְחַר	וַיִּבְחַר	וַיִּבְחַר <sup>5</sup>	וַיִּבְחַר <sup>5</sup>	וַיִּבְחַר <sup>5</sup>
Perf. „	וַיִּבְחַרְתָּ	וַיִּבְחַרְתָּ			
Imper. sg. 2. m.	בְּחַר	הַבְּחַר	בְּחַר	בְּחַר	הַבְּחַר
2. f.	בְּחַרִי	הַבְּחַרִי	בְּחַרִי <sup>3</sup>	בְּחַרִי <sup>3</sup>	הַבְּחַרִי <sup>3</sup>
pl. 2. m.	בְּחַרְוּ	הַבְּחַרְוּ	בְּחַרְוּ <sup>3</sup>	בְּחַרְוּ <sup>3</sup>	הַבְּחַרְוּ <sup>3</sup>
2. f.	בְּחַרְנָה	הַבְּחַרְנָה	בְּחַרְנָה	בְּחַרְנָה	הַבְּחַרְנָה
Part. (act.) sg. m.	בֹּחֵר		בֹּחֵר	בֹּחֵר	בֹּחֵר
„ (pass.) „	בְּחוּר	נִבְחַר	בְּחוּר	בְּחוּר	בְּחוּר
Inf. absolute	בְּחוּר	נִבְחַר	בְּחוּר	בְּחוּר	בְּחוּר
„ construct	בֹּחֵר	הַבְּחֹר	בֹּחֵר	בֹּחֵר	הַבְּחֹר

<sup>1</sup> See pp. 166 ff.

<sup>2</sup> Or בְּחַרְוּ, but נָחַם &c., Imperfect יִנְחֹם &c.

<sup>4</sup> Medial guttural would have Pathah. <sup>5</sup> Accent is retarded one syllable; hence vowel in final closed unaccented syllable is shortened.

<sup>6</sup> But נָחַם &c., Imperfect יִנְחֹם &c.

<sup>7</sup> But יִנְחֹמוּ &c., Imperfect יִנְחֹמוּ &c.

<sup>3</sup> Medial guttural would have composite shewa.







# LAMED 'ALEP VERBS

	QAL		NIPH'AL	PI'EL	PU'AL	HIPH'IL	HOPH'AL	HITHPA'EL
	<i>Active</i>	<i>Stative</i>						
<i>Perf.</i> sg. 3. m.	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד	לָמַד
3. f.	לָמַדָּה	לָמַדָּה	לָמַדָּה	לָמַדָּה	לָמַדָּה	לָמַדָּה	לָמַדָּה	לָמַדָּה
2. m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
pl. 3. c.	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם	לָמַדְתֶּם
2. m.	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי	לָמַדְתִּי
				&c. as Niph'al	&c. as Niph'al		&c. as Niph'al	&c. as Niph'al
<i>Imperf.</i> sg. 3. m.	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד	יִלְמַד
3. f.	יִלְמַדָּה	יִלְמַדָּה	יִלְמַדָּה	יִלְמַדָּה	יִלְמַדָּה	יִלְמַדָּה	יִלְמַדָּה	יִלְמַדָּה
2. m.	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ	יִלְמַדְתָּ
2. f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ
1. c.	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי	יִלְמַדְתִּי
pl. 3. m.	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם	יִלְמַדְתֶּם
3. f.	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ	יִלְמַדְתְּ



## PE WAW AND PE YOD VERBS.

	ORIGINAL PE WAW				ORIGINAL PE YOD	
	QAL	NIPH'AL	HIPH'IL	HOPH'AL	QAL	HIPH'IL
<i>Perf.</i> sg. 3. m.	שָׁב	שָׁב	הָשִׁיב	הָשִׁיב	שָׁב	הָשִׁיב
3. f.	שָׁבָה	הָשִׁיבָה	הָשִׁיבָה	הָשִׁיבָה	שָׁבָה	הָשִׁיבָה
2. m.	שָׁבְתָה	הָשִׁיבְתָה	הָשִׁיבְתָה	הָשִׁיבְתָה	שָׁבְתָה	הָשִׁיבְתָה
2. f.	שָׁבְתִּי	הָשִׁיבְתִּי	הָשִׁיבְתִּי	הָשִׁיבְתִּי	שָׁבְתִּי	הָשִׁיבְתִּי
1. c.	&c.	הָשִׁיבְתִּי	הָשִׁיבְתִּי	הָשִׁיבְתִּי	&c.	הָשִׁיבְתִּי
pl. 3. c.	(regular)	הָשִׁיבוּ	הָשִׁיבוּ	הָשִׁיבוּ	(regular)	הָשִׁיבוּ
2. m.	שָׁבָה	הָשִׁיבָה	הָשִׁיבָה	הָשִׁיבָה	שָׁבָה	הָשִׁיבָה
2. f.	שָׁבְתָה	הָשִׁיבְתָה	הָשִׁיבְתָה	הָשִׁיבְתָה	שָׁבְתָה	הָשִׁיבְתָה
1. c.	שָׁבְתִּי	הָשִׁיבְתִּי	הָשִׁיבְתִּי	הָשִׁיבְתִּי	שָׁבְתִּי	הָשִׁיבְתִּי
<i>Imperf.</i> sg. 3. m.	שָׁבֵה	שָׁבֵה	יִשְׁבֵּה	יִשְׁבֵּה	שָׁבֵה	יִשְׁבֵּה
3. f.	שָׁבֵהָ	שָׁבֵהָ	יִשְׁבֵּהָ	יִשְׁבֵּהָ	שָׁבֵהָ	יִשְׁבֵּהָ
2. m.	שָׁבֵהְךָ	שָׁבֵהְךָ	יִשְׁבֵּהְךָ	יִשְׁבֵּהְךָ	שָׁבֵהְךָ	יִשְׁבֵּהְךָ
2. f.	שָׁבֵהֲכִי	שָׁבֵהֲכִי	יִשְׁבֵּהֲכִי	יִשְׁבֵּהֲכִי	שָׁבֵהֲכִי	יִשְׁבֵּהֲכִי
1. c.	שָׁבֵהִי	שָׁבֵהִי	יִשְׁבֵּהִי	יִשְׁבֵּהִי	שָׁבֵהִי	יִשְׁבֵּהִי
pl. 3. m.	שָׁבֵהוּ	שָׁבֵהוּ	יִשְׁבֵּהוּ	יִשְׁבֵּהוּ	שָׁבֵהוּ	יִשְׁבֵּהוּ
3. f.	שָׁבֵהֶן	שָׁבֵהֶן	יִשְׁבֵּהֶן	יִשְׁבֵּהֶן	שָׁבֵהֶן	יִשְׁבֵּהֶן

2. m.	תִּשְׁכַּח	תִּשְׁכַּח	תִּשְׁכַּח	תִּשְׁכַּח	תִּשְׁכַּח	תִּשְׁכַּח	תִּשְׁכַּח
2. f.	תִּשְׁכַּחַת	תִּשְׁכַּחַת	תִּשְׁכַּחַת	תִּשְׁכַּחַת	תִּשְׁכַּחַת	תִּשְׁכַּחַת	תִּשְׁכַּחַת
1. c.	נָשַׁח	נָשַׁח	נָשַׁח	נָשַׁח	נָשַׁח	נָשַׁח	נָשַׁח
Cohort. sg. 1. c.	אֶשְׁכַּח						
Jussive sg. 3. m.	יִשְׁכַּח		יִשְׁכַּח <sup>7</sup>	יִשְׁכַּח <sup>7</sup>	יִשְׁכַּח	יִשְׁכַּח	יִשְׁכַּח
Impf. & 1 consec.	יִשְׁכַּחֶהָ		יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ
Perf. „	יִשְׁכַּחֶהָ		יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ	יִשְׁכַּחֶהָ
Imper. sg. 2. m.	שָׁכַח <sup>5</sup>	הִשְׁכַּח	הִשְׁכַּח	הִשְׁכַּח	הִשְׁכַּח	הִשְׁכַּח	הִשְׁכַּח
2. f.	שָׁכַחִי	הִשְׁכַּחִי	הִשְׁכַּחִי	הִשְׁכַּחִי	הִשְׁכַּחִי	הִשְׁכַּחִי	הִשְׁכַּחִי
pl. 2. m.	שָׁכַחוּ	הִשְׁכַּחוּ	הִשְׁכַּחוּ	הִשְׁכַּחוּ	הִשְׁכַּחוּ	הִשְׁכַּחוּ	הִשְׁכַּחוּ
2. f.	שָׁכַחְנָה	הִשְׁכַּחְנָה	הִשְׁכַּחְנָה	הִשְׁכַּחְנָה	הִשְׁכַּחְנָה	הִשְׁכַּחְנָה	הִשְׁכַּחְנָה
Part. (act.) sg. m.	יֹשֵׁכַח		מֹשֵׁכַח	מֹשֵׁכַח	מֹשֵׁכַח	מֹשֵׁכַח	מֹשֵׁכַח
„ (pass.) „	יֹשְׁכַח	נֹשֵׁכַח	נֹשֵׁכַח	נֹשֵׁכַח	נֹשֵׁכַח	נֹשֵׁכַח	נֹשֵׁכַח
Inf. absolute	יֹשְׁכַח	הִנֵּשֵׁכַח	הִנֵּשֵׁכַח	הִנֵּשֵׁכַח	הִנֵּשֵׁכַח	הִנֵּשֵׁכַח	הִנֵּשֵׁכַח
„ construct	יֹשְׁכַח־	הִנֵּשֵׁכַח־	הִנֵּשֵׁכַח־	הִנֵּשֵׁכַח־	הִנֵּשֵׁכַח־	הִנֵּשֵׁכַח־	הִנֵּשֵׁכַח־

<sup>1</sup> See pp. 187 ff. <sup>2</sup> But from שָׁכַח the Imperfect is יִשְׁכַּח, יִשְׁכַּחֶהָ, &c. <sup>3</sup> Accent is retarded, hence the last syllable, being closed and now unaccented, shortens its vowel.

<sup>4</sup> But from שָׁכַח the Imperative is שָׁכַח. <sup>5</sup> Long form of Imperative.

<sup>6</sup> With לְשָׁכַח. <sup>7</sup> Shortened Imperfect.

'AYIN WAW AND 'AYIN YOD VERBS<sup>1</sup>

'AYIN WAW						'AYIN YOD
QAL			NIPH'AL	HIPH'IL	HOPH'AL	QAL
Active	Stative					
Perf. sg. 3. m.	קָדַשׁ	קָדַשׁ	קָדַשׁ	קָדַשׁ	קָדַשׁ	קָדַשׁ
3. f.	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ
2. m.	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ
2. f.	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ
1. c.	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי
pl. 3. c.	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם
2. m.	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ
2. f.	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ
1. c.	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי
Imperf. sg. 3. m.	קָדַשׁ	קָדַשׁ	קָדַשׁ	קָדַשׁ	קָדַשׁ	קָדַשׁ
3. f.	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי
2. m.	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ	קָדַשְׁתָּ
2. f.	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ	קָדַשְׁתְּ
1. c.	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי	קָדַשְׁתִּי
pl. 3. m.	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם	קָדַשְׁתֶּם
3. f.	קָדַשְׁתֶּן	קָדַשְׁתֶּן	קָדַשְׁתֶּן	קָדַשְׁתֶּן	קָדַשְׁתֶּן	קָדַשְׁתֶּן

&amp;c. as קָדַשׁ

9 קָדַשׁ

קָדַשְׁתִּי

קָדַשְׁתָּ

קָדַשְׁתְּ

קָדַשְׁתִּי

קָדַשְׁתָּ

קָדַשְׁתְּ

קָדַשְׁתִּי

קָדַשְׁתֶּם

קָדַשְׁתֶּן

2. m.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
2. f.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
I. c.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
Cohort. sg. I. c.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
Jussive sg. 3. m.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
Impf. & 1 consec.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
Perf. "	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
Imper. sg. 2. m.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
2. f.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
pl. 2. m.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
2. f.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
Part. (act.) sg. m.	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
" (pass.) "	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
Inf. absolute	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ
" construct	קָמוּ	בָּאוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ	קָמוּ

<sup>1</sup> See pp. 196 ff. <sup>2</sup> For קָמוּ &c. <sup>3</sup> Shortened Imperfect. <sup>4</sup> The accent is retarded, so that the last syllable, being closed and now unaccented, reduces its vowel. N.B. pausal קָמוּ, רָמוּ, רָמוּ. <sup>5</sup> With לָ קָמוּ, לָ קָמוּ. <sup>6</sup> Found in the form קָמוּ. <sup>7</sup> Also found as קָמוּ &c. <sup>8</sup> Also קָמוּ. <sup>9</sup> Also found as קָמוּ. <sup>10</sup> Or קָמוּ.



2. m.	תִּגְלוּ	תִּגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
2. f.	תִּגְלִיָּה	תִּגְלִיָּה	יִגְלִיָּה	יִגְלִיָּה	יִגְלִיָּה	יִגְלִיָּה	יִגְלִיָּה
1. c.	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
<i>Jussive</i> sg. 3. m.	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
<i>Impf.</i> & 1. <i>consec.</i>	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
<i>Perf.</i> "	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
<i>Imper.</i> sg. 2. m.	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
2. f.	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
pl. 2. m.	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
2. f.	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
<i>Part. (act.)</i> sg. m.	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
( <i>pass.</i> ) "	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
<i>Inf. absolute</i>	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ
" <i>construct</i>	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ	יִגְלֵ

<sup>1</sup> Original Lamed Yod or Lamed Waw (see pp. 216 ff.).

<sup>4</sup> Shortened Imperfect.

<sup>7</sup> Often with *é* in penultimate syllable.

<sup>2</sup> With suffix יִגְלֵ, יִגְלֵ &c.

<sup>5</sup> f. sg. הִגְלֵ, m. pl. יִגְלֵ.

<sup>8</sup> Sometimes יִגְלֵ.

<sup>3</sup> With suffix יִגְלֵ.

<sup>6</sup> f. sg. הִגְלֵ, m. pl. יִגְלֵ.

<sup>9</sup> Sometimes יִגְלֵ.



DOUBLE 'AYIN VERB<sup>1</sup>

	QAL		NIPH'AL	HIPH'IL	HOPH'AL
	<i>Active</i>		<i>Stative</i>		
<i>Perf.</i> sg. 3. m.	חָבַב	חָבַב	חָבַב	חָבַב	חָבַב
3. f.	חָבְּבָה	חָבְּבָה	חָבְּבָה	חָבְּבָה	חָבְּבָה
2. m.	חָבַבְתָּ	חָבַבְתָּ	חָבַבְתָּ	חָבַבְתָּ	חָבַבְתָּ
2. f.	חָבַבְתְּ	חָבַבְתְּ	חָבַבְתְּ	חָבַבְתְּ	חָבַבְתְּ
1. c.	חָבַבְתִּי	חָבַבְתִּי	חָבַבְתִּי	חָבַבְתִּי	חָבַבְתִּי
pl. 3. c.	חָבְּבוּ	חָבְּבוּ	חָבְּבוּ	חָבְּבוּ	חָבְּבוּ
2. m.	חָבַבְתָּ	חָבַבְתָּ	חָבַבְתָּ	חָבַבְתָּ	&c.
2. f.	חָבַבְתְּ	חָבַבְתְּ	חָבַבְתְּ	חָבַבְתְּ	
1. c.	חָבַבְתִּי	חָבַבְתִּי	חָבַבְתִּי	חָבַבְתִּי	
<i>Imperf.</i> sg. 3. m.	יִחָבֵב	יִחָבֵב	יִחָבֵב	יִחָבֵב	יִחָבֵב
3. f.	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי
2. m.	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי
2. f.	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי
1. c.	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי
pl. 3. m.	יִחָבְּבוּ	יִחָבְּבוּ	יִחָבְּבוּ	יִחָבְּבוּ	יִחָבְּבוּ
3. f.	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	יִחָבְּבִי	&c.

2. m.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
2. f.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
1. c.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
Cohort. sg. 1. c.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
Jussive sg. 3. m.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
Impf. & 1 consec.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
Perf. "	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
Imper. sg. 2. m.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
2. f.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
pl. 2. m.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
2. f.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
Part. (act.) sg. m.	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
" (pass.) "	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
Inf. absolute	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן
" construct	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן	הָבֹהֵן

wanting

מִדָּבָר

הָדָבָר

<sup>1</sup> See pp. 231 ff.  
 unaccented, shortens its vowel.  
<sup>2</sup> F. sg. הָבֹהֵן.  
<sup>3</sup> Accent is retarded; therefore the final syllable, being closed and now  
 unaccented, shortens its vowel.  
<sup>4</sup> With לָבֹהֵן.  
<sup>5</sup> But לָבֹהֵן &c.  
<sup>6</sup> F. sg. הָבֹהֵן.  
<sup>7</sup> F. sg. הָבֹהֵן.

## DOUBLY WEAK VERBS

	PE NUN AND LAMED GUTTURAL <sup>1</sup>				PE NUN AND LAMED 'ALEP <sup>2</sup>		
	QAL	NIPH'AL	HIPH'IL	PI'EL	QAL	NIPH'AL	HIPH'IL
<i>Perf.</i>	נָפַע	נָפַע	נָפְּעָה	נָפַעַ	נָפַעַ	נָפַעַ	נָפְּעָה
<i>Imperf.</i>	נִפְּעֵ:	&c. As Lamed Guttural	נִפְּעִי	נִפְּעִי	נִפְּעִי	&c. As Lamed 'Aleph	נִפְּעִי
<i>Short. Imperf.</i>			נִפְּעִי	&c. As Lamed Guttural			
<i>Imper.</i>	נַפְּעִי		נִפְּעִי		נָפַעַ		נָפְּעָה
<i>Part.</i>	נִפְּעִי		נִפְּעִי		נָפַעַ		נָפְּעָה
<i>Inf. absolute</i>	נִפְּעִי		נִפְּעִי		נָפַעַ		נָפְּעָה
<i>Inf. construct</i>	נִפְּעִי נִפְּעִי		נִפְּעִי		נָפַעַ		נָפְּעָה

PE NUN AND LAMED HE<sup>3</sup>

PE GUTTURAL AND LAMED 'ALEP<sup>4</sup>

	QAL	HIPH'IL	HOPH'AL	QAL	NIPH'AL	HIPH'IL
<i>Perf.</i>	נָשָׂה (נכה) <sup>5</sup>	הִשָּׂה הָשָׂה	הִשָּׂה הָשָׂה	הָשָׂה (חבא) <sup>5</sup>	הִשָּׂה	הִשָּׂה הָשָׂה
<i>Imperf.</i>	יִשָּׂה	יִשָּׂה יִשָּׂה	יִשָּׂה	יִשָּׂה	יִשָּׂה	יִשָּׂה יִשָּׂה
<i>Short. Imperf.</i>	יִשָּׂה	יִשָּׂה	יִשָּׂה	יִשָּׂה	יִשָּׂה	יִשָּׂה יִשָּׂה
<i>Imper.</i>	נִשָּׂה	הִשָּׂה הָשָׂה	הִשָּׂה	הָשָׂה	הִשָּׂה	הִשָּׂה הָשָׂה
<i>Part.</i>	נִשָּׂה	מִשָּׂה מִשָּׂה	מִשָּׂה	מִשָּׂה	מִשָּׂה	מִשָּׂה מִשָּׂה
<i>Inf. absolute</i>	נִשָּׂה	הִשָּׂה הָשָׂה	הִשָּׂה	הָשָׂה	הִשָּׂה	הִשָּׂה הָשָׂה
<i>Inf. construct</i>	נִשָּׂה	הִשָּׂה הָשָׂה	הִשָּׂה	הָשָׂה	הִשָּׂה	הִשָּׂה הָשָׂה

( 277 )

<sup>1</sup> See p. 184 (a).

<sup>2</sup> See p. 185 (c).

<sup>3</sup> See p. 224 (a).

<sup>4</sup> See p. 184 f. B.

<sup>5</sup> Not used in Qal.

<sup>6</sup> With prefixed לָ

<sup>7</sup> With prefixed לָ

DOUBLY WEAK VERBS (*continued*)

	PE GUTTURAL AND LAMED HE <sup>1</sup>			PE 'ALEP AND LAMED HE <sup>2</sup>	
				QAL	NIPH'AL
	QAL	NIPH'AL	HIPH'IL		
<i>Perf.</i>	פָּשַׁע	פָּשַׁעַת	פָּשַׁעְתִּי	פָּשַׁעַה	פָּשַׁעַתָּה
<i>Imperf.</i>	יִפְשַׁע	יִפְשַׁעַת	יִפְשַׁעְתִּי	יִפְשַׁעַה	יִפְשַׁעַתָּה
<i>Short. Imperf.</i>	יִפְשַׁע־	יִפְשַׁע־	יִפְשַׁע־		
<i>Imper.</i>	פְּשַׁע־	פְּשַׁע־	פְּשַׁע־	פְּשַׁע־	פְּשַׁע־
<i>Part.</i>	פֹּשַׁעַת	פֹּשַׁעַתָּה	פֹּשַׁעְתִּי	פֹּשַׁעַתָּה	פֹּשַׁעַתָּה
<i>Inf. absolute</i>	פֹּשַׁעַת	פֹּשַׁעַתָּה	פֹּשַׁעְתִּי	פֹּשַׁעַתָּה	פֹּשַׁעַתָּה
<i>Inf. construct</i>	פֹּשַׁעְתִּי	פֹּשַׁעְתִּי	פֹּשַׁעְתִּי	פֹּשַׁעְתִּי	פֹּשַׁעְתִּי

PE WAW AND LAMED GUTTURAL<sup>3</sup>PE WAW AND LAMED 'ALEP<sup>4</sup>

	QAL	NIPH'AL	HIPH'IL	HOPH'AL	HITHPA'EL	QAL	HIPH'IL	HOPH'AL
<i>Perf.</i>	יָדַע	נִדַּע	יָדָע	הִדָּע	הִתְדַּע	יָדַע	הִדָּע	הִדָּע
<i>Imperf.</i>	יֹדַע	יִדַּע	יֹדֵעַ		יִתְדַּע	יֹדַע	יֹדֵעַ	יֹדֵעַ
<i>Short. Imperf.</i>			יֹדַע				יֹדַע	
<i>Imper.</i>	יָדַע	הִדָּע	הִדָּע	הִדָּע	הִתְדַּע	יָדַע	הִדָּע	הִדָּע
<i>Part.</i>	יֹדֵעַ	נֹדַע	מֹדֵעַ	מֹדַע	מִתְדַּע	יֹדַע	מֹדֵעַ	מֹדַע
<i>Inf. absolute</i>	יֹדַע		הִדָּע			יֹדַע	הִדָּע	
<i>Inf. construct</i>	יֹדֵעַ	הִדָּע	הִדָּע		הִתְדַּע	יֹדֵעַ	הִדָּע	

'AYIN WAW AND LAMED 'ALEP<sup>5</sup>

	QAL	HIPH'IL	HOPH'AL	HIPH'IL	QAL	HIPH'IL	HOPH'AL
<i>Perf.</i>	קָא	הִקָּא	הִקָּא	הִקָּא	קָא	הִקָּא	הִקָּא
<i>Imperf.</i>	יֹקָא	יִקָּא	יֹקָא	יֹקָא	יֹקָא	יֹקָא	יֹקָא
<i>Short. Imperf.</i>							
<i>Imper.</i>	יֹקָא	יֹקָא	יֹקָא	יֹקָא	יֹקָא	יֹקָא	יֹקָא

<sup>1</sup> See pp. 225 ff. (b).<sup>2</sup> See p. 227 (c).<sup>3</sup> See p. 210 f. (a).<sup>4</sup> See p. 212 (c).<sup>5</sup> The context determines whether יֹקָא is Qal or Hiphil.<sup>6</sup> With prefixed ל, לְעֹשֶׂה לְעֹשֶׂה.<sup>7</sup> With prefixed ל, לְדַעַל.<sup>8</sup> With prefixed ל, לְעֹשֶׂה.<sup>9</sup> See p. 212 (d).<sup>10</sup> With prefixed ל, לְעֹשֶׂה.

# MASCULINE NOUNS

	I		II				III	
	UNCHANGEABLE VOWELS		CHANGEABLE QAMES				CHANGEABLE ŞERE	
	(horse)	(just man)	(star)	(tower)	(overseer)	(word)	(wise man)	(heart)
<i>Sing.</i>	סוס	צדיק	פזב	מגדל	פקיד	דבר	זכמ	לזב
<i>abs.</i>								
<i>cons.</i>	סוס	צדיק	פזב	מגדל	פקיד	דבר	זכמ	לזב
my (c.)	סוסי	צדיקי	פזבי	מגדלי	פקידי	דברי	זכמי	לזבי
thy (m.)	סוסך	צדיקיך	פזבך	&c.	פקידיך	דבריך	זכמך	לזבך
thy (f.)	סוסך	צדיקיך	פזבך		פקידיך	דבריך	זכמך	לזבך
his	סוסו	צדיקו	פזבו		פקידו	דברו	זכמו	לזבו
her	סוסה	צדיקה	פזבה		פקידה	דברה	זכמה	לזבה
our (c.)	סוסנו	צדיקנו	פזבנו		פקידנו	דברנו	זכמנו	לזבנו
your (m.)	סוסך	צדיקיך	פזבך	מגדלך	פקידיך	דבריך	זכמך	לזבך
your (f.)	סוסך	צדיקיך	פזבך	&c.	פקידיך	דבריך	זכמך	לזבך
their (m.)	סוסם	צדיקם	פזבם		פקידם	דברם	זכמם	לזבם
their (f.)	סוסן	צדיקן	פזבן		פקידן	דברן	זכמן	לזבן

<i>Plur.</i>	(horses)	(just men)	(stars)	(towers)	(overseers)	(words)	(wise men)	(enemies)
<i>abs.</i>	סוּסִים	צַדִּיקִים	כּוֹכָבִים	מִגְדָּלִים	פְּקִידִים <sup>5</sup>	דְּבָרִים	חֲכָמִים	אֹיְבִים
<i>cons.</i>	סוּסִי	צַדִּיקִי	כּוֹכָבִי	מִגְדָּלִי	פְּקִידִי	דְּבָרִי	חֲכָמִי	אֹיְבִי
my (c.)	סוּסִי	צַדִּיקִי	כּוֹכָבִי	מִגְדָּלִי	פְּקִידִי	דְּבָרִי	חֲכָמִי	אֹיְבִי
thy (m.)	סוּסֶיךָ	צַדִּיקֶיךָ	כּוֹכָבֶיךָ	&c.	פְּקִידֶיךָ	דְּבָרֶיךָ	חֲכָמֶיךָ	אֹיְבֶיךָ
thy (f.)	סוּסֶיךָ	צַדִּיקֶיךָ	כּוֹכָבֶיךָ		פְּקִידֶיךָ	דְּבָרֶיךָ	חֲכָמֶיךָ	אֹיְבֶיךָ
his	סוּסָיו	צַדִּיקָיו	כּוֹכָבָיו		פְּקִידָיו	דְּבָרָיו	חֲכָמָיו	אֹיְבָיו
her	סוּסֶיהָ	צַדִּיקֶיהָ	כּוֹכָבֶיהָ		פְּקִידֶיהָ	דְּבָרֶיהָ	חֲכָמֶיהָ	אֹיְבֶיהָ
our (c.)	סוּסֵינוּ	צַדִּיקֵינוּ	כּוֹכָבֵינוּ		פְּקִידֵינוּ	דְּבָרֵינוּ	חֲכָמֵנוּ	אֹיְבֵנוּ
your (m.)	סוּסֵיכֶם	צַדִּיקֵיכֶם	כּוֹכָבֵיכֶם	מִגְדָּלֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם	חֲכָמֵיכֶם	אֹיְבֵיכֶם
your (f.)	סוּסֵיכֶן	צַדִּיקֵיכֶן	כּוֹכָבֵיכֶן	&c.	פְּקִידֵיכֶן	דְּבָרֵיכֶן	חֲכָמֵיכֶן	אֹיְבֵיכֶן
their (m.)	סוּסֵיהֶם	צַדִּיקֵיהֶם	כּוֹכָבֵיהֶם		פְּקִידֵיהֶם	דְּבָרֵיהֶם	חֲכָמֵיהֶם	אֹיְבֵיהֶם
their (f.)	סוּסֵיהֶן	צַדִּיקֵיהֶן	כּוֹכָבֵיהֶן		פְּקִידֵיהֶן	דְּבָרֵיהֶן	חֲכָמֵיהֶן	אֹיְבֵיהֶן

<sup>1</sup> But רִוּחַ (p. 19. 4).<sup>2</sup> רִוּחָיָם, רִוּחָהּ &c.<sup>3</sup> But construct of אֶסְרִי is אֶסְרִי.<sup>4</sup> אֶסְרִי with suffix &c.<sup>5</sup> Plural of אֶסְרִי אֶסְרִי.<sup>6</sup> Same as דְּבָרִי but with initial guttural.



# MASCULINE NOUNS (continued)

		SEGHOLES		IV		GUTTURAL SEGHOLES	
		(king)	(book)	(holiness)	(lad)	(eternity)	(work)
Sing.		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
abs.		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
cons.		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
my (c.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
thy (m.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
thy (f.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
his		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
her		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
our (c.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
your (m.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
your (f.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
their (m.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל
their (f.)		מֶלֶךְ	סֵפֶר	קִדְּשׁ	נֶעֶר	נֶצַח	פֶּעַל

<i>Plur.</i>	(kings) מְלָכִים	(books) סְפָרִים	(holinesses) קִדְשִׁים	(lads) נְעָרִים	(etermities) נְצָחִים	(works) פְּעֻלֹת
<i>abs.</i>						
<i>cons.</i>	מְלָכָי	סְפָרָי	קִדְשִׁי	נְעָרָי	נְצָחִי	פְּעֻלָּי
<i>my (c.)</i>	מְלָכֵי	סְפָרָי	קִדְשִׁי	נְעָרָי	נְצָחִי	פְּעֻלָּי
<i>thy (m.)</i>	מְלָכֶיךָ	סְפָרֶיךָ	קִדְשֶׁיךָ	נְעָרֶיךָ	נְצָחֶיךָ	פְּעֻלֶיךָ
<i>thy (f.)</i>	מְלָכֶיךָ	&c.	&c.	&c.	&c.	
<i>his</i>	מְלָכָיו					
<i>her</i>	מְלָכֶיהָ					
<i>our (c.)</i>	מְלָכֵינוּ					
<i>your (m.)</i>	מְלָכֶיכֶם	סְפָרֶיכֶם	קִדְשֵׁיכֶם	נְעָרֵיכֶם	נְצָחֵיכֶם	פְּעֻלֵּיכֶם
<i>your (f.)</i>	מְלָכֶיכֶן	סְפָרֶיכֶן	&c.	&c.	&c.	&c.
<i>their (m.)</i>	מְלָכֵיהֶם	&c.				
<i>their (f.)</i>	מְלָכֵיהֶן					

# MASCULINE NOUNS (continued)

	V		VI	
	DOUBLE 'AYIN		LAMED HE, ending in הָ	
<i>Sing.</i>	(people)	(arrow)	(shepherd)	(field)
<i>abs.</i>	עַם	קֶטֶד	רֹעֶה	שָׂדֶה
<i>cons.</i>	עַם	קֶטֶד	רֹעֶה	שָׂדֶה
my (c.)	עַמִּי	קֶטֶדִי	רֹעִי	שָׂדֵי
thy (m.) &c.	עַמְּךָ	קֶטֶדְךָ	(his) רֹעֵהוּ	שָׂדֵהוּ
your (m.) &c.	עַמְּכֶם	קֶטֶדְכֶם	רֹעֵכֶם	
<i>Plur.</i>	(peoples)	(arrows)	(shepherds)	(reeds) <sup>1</sup>
<i>abs.</i>	עַמִּים	קֶטֶדִים	רֹעִים	סִבְעִים
<i>cons.</i>	עַמִּים	קֶטֶדִים	רֹעִים	סִבְעִים
my (c.)	עַמִּי	קֶטֶדִי	רֹעִי	סִבְעִי
thy (m.) &c.	עַמְּךָ	קֶטֶדְךָ	רֹעֵךָ	סִבְעֵךָ
your (m.) &c.	עַמְּכֶם	קֶטֶדְכֶם	רֹעֵיכֶם	סִבְעֵיכֶם



# FEMININE NOUNS

	I	II	III	IV	V
<i>Sing.</i>	(law)	(year)	(righteousness)	(queen)	(kingdom)
<i>abs.</i>	תורה	שנה <sup>י</sup>	צדקה <sup>3</sup>	מלכה	ממלכה
<i>cons.</i>	תורה	שנה	צדקת	מלכת	ממלכת
my (c.)	תורתי	שנתי	צדקתי	מלכותי	ממלכותי
thy (m.)	תורתך	שנתך	צדקתך	מלכותך	ממלכותך
thy (f.)	תורתך	&c.	&c.	&c.	&c.
his	תורתו				
her	תורתה				
our (c.)	תורתנו				
your (m.)	תורתכם	שנתכם	צדקתכם	מלכותכם	
your (f.)	תורתכן	&c.	&c.		
their (m.)	תורתם				
their (f.)	תורתן				

<i>Plur.</i>	(laws)	(years)	(righteousnesses)	(queens)	(kingdoms)
<i>abs.</i>	תורות	שנות <sup>1</sup>	תקות	מלכות	ממלכות
<i>cons.</i>	תורות	שנות	תקות	מלכות	ממלכות
my (c.)	תותי	שנתי	תקותי	מלכותי	ממלכותי
thy (m.)	תותך	שנתך	תקותך	מלכותך	&c.
thy (f.)	תותיך	&c.	&c.	&c.	
his	תותו				
her	תותיה				
our (c.)	תותנו				
your (m.)	תותכם	שנותיכם	תקותיכם	מלכותיכם	
your (f.)	תותכן	&c.	&c.	&c.	
their (m.)	תותם				
their (f.)	תותן				
	Unchangeable vowel before fem. termination ; similarly הַמְלָכָה 'virgin'.	Changeable Qameṣ or Sere (הַשָּׁנָה 'sleep') before fem. termination.	Same as Col. II with sheva before changeable vowel.	From Segholate form : הַמְלָכָה is the fem. of מַלְכָּה, originally מַלְכָּה.	Suffixes are attached to Segholate form.

<sup>1</sup> Usually שָׁנָה.<sup>2</sup> With initial guttural הַשָּׁנָה 'counsel'; cons. תָּשָׁנָה; with suff. שָׁנָה &c.<sup>3</sup> With initial guttural הַמְלָכָה 'ground'; cons. תָּמְלָכָה; with suff. תְּמָלָכָה.

# IRREGULAR NOUNS

Sing.	(father)	(brother)	(sister)	(son)	(daughter)	(mouth)	(house)
<i>abs.</i>	אב	אח	אחות	בן	בת	פה	בית
<i>cons.</i>	אבִי	אחי	אחותי	בִּנְיָם	בת	פה	בית
my (c.)	אבִי	אחי	אחותי	בְּנִי	בתִּי	פה	ביתי
thy (m.)	אָבִיךָ	אָחִיךָ	אָחוֹתִיךָ	בְּנִיךָ	בְּתִיךָ	פִּיךָ	בֵּיתְךָ
thy (f.)	אָבִיךָ	אָחִיךָ	&c.	בְּנִיךָ	&c.	פִּיךָ	&c.
his	אָבִיו	אָחִיו		בְּנוֹ		פִּיו	
her	אָבִיהָ	אָחִיהָ		&c.		פִּיהָ	
our (c.)	אָבֵנוּ	אָחֵנוּ				פִּנּוּ	
your (m.)	אָבִיךָ	אָחִיךָ		בְּנִיךָ	בְּתִיךָ	פִּיךָ	
your (f.)	אָבִיךָ	אָחִיךָ		&c.	&c.	&c.	
their (m.)	אָבֵיהֶם	אָחֵיהֶם		בְּנֵיהֶם	בְּתֵיהֶם	פִּיהֶם	
their (f.)	אָבֵיהֶן	אָחֵיהֶן			&c.	&c.	

<i>Plur.</i>									
<i>abs.</i>	אבות	אחים	(אחיות)	בנים	בנות	בנות	בנות	בנות	בנות
<i>cons.</i>	אבות	אחיה	אחיות	בנים	בנות	בנות	בנות	בנות	בנות
<i>my (c.)</i>	אבותי	אחיה	אחיותי	בנים	בנות	בנות	בנות	בנות	בנות
<i>thy (m.)</i>	אבותיך	אחיהך	&c.	בנים	בנות	בנות	בנות	בנות	בנות
<i>thy (f.)</i>	אבותיך	אחיהך	&c.	בנים	בנות	בנות	בנות	בנות	בנות
<i>his</i>	אבותיו	אחיהם		בנים	בנות	בנות	בנות	בנות	בנות
<i>her</i>	אבותיה	אחיהם		בנים	בנות	בנות	בנות	בנות	בנות
<i>our (c.)</i>	אבותנו	אחיהם		בנים	בנות	בנות	בנות	בנות	בנות
<i>your (m.)</i>	אבותיכם	אחיהם	אחיותיכם	בנים	בנות	בנות	בנות	בנות	בנות
<i>your (f.)</i>	אבותיכן	אחיהם	&c.	בנים	בנות	בנות	בנות	בנות	בנות
<i>their (m.)</i>	אבותם	אחיהם		בנים	בנות	בנות	בנות	בנות	בנות
<i>their (f.)</i>	אבותן	אחיהם		בנים	בנות	בנות	בנות	בנות	בנות

<sup>1</sup> Rarer אבותיהם.<sup>2</sup> Note carefully.<sup>3</sup> Rarely נדיר.<sup>4</sup> Bâtim, see p. 13. 3. N.B.



# VOCABULARIES

## HEBREW — ENGLISH

### א

אָב father: *cons.* אָבִי; *pl.* אֲבוֹת, *cons.* אֲבוֹת p. 288

אָבַד *in Qal* to perish, be lost: *imperf.* יֹאבֵד pp. 161, 260; *in Hiph.* הִיאָבִיד to destroy

אֶבֶן *f.* stone: *pl.* אֲבָנִים, *cons.* אֶבֶן (segholate)

אַבְרָהָם Abraham

אֶדוֹם Edom

אֲדוֹן lord

אָדָם man

אֲדָמָה *f.* ground: *cons.* אֲדָמָה

אַהֲרֹן Aaron

אוֹ *conj.* or

אֵי interj. woe! alas!

אֲוִלָּה *adv.* perhaps

אוֹר *m.* light

אָז *adv.* then

אָזֶן *f.* ear: *dual* אֶזְנַיִם (segholate)

אָח brother: *cons.* אָחִי; *pl.* אֲחִים, *cons.* אֲחִי p. 288

אֶחָד *m.* one: *cons.* אֶחָד p. 242

אָחוֹת sister: *cons.* אָחוֹת; *pl.* אֲחִיּוֹת, *cons.* אֲחִיּוֹת p. 288

אֲחֵר another, other: *f.* אֲחֵרָה; *pl. m.* אֲחֵרִים

אַחֵר *prep.* after, behind: *with suff.* אַחֲרַי &c. p. 87

אֵיבֵן *m.* enemy: *with suff.* אֵיבִי; *pl.* אֵיבִים

אַיֵּה *interrog.* where?

אֵין nothing, there is not: *cons.* אֵין, *with suff.* אֵינִי

אִישׁ man: *pl.* אֲנָשִׁים pp. 37, 70

אָכַל to eat: *imperf.* יֹאכֵל pp. 161, 260

אֵל no, not: *used with Jussive*

אֶל *prep.* unto: *with suff.* אֵלַי &c. p. 87

אֵל *m.* God (mighty one)

אֱלֹהִים *pl.* God: *also* gods

אֵלֶּה *c. pl. demonstr. adj.* these

אֵלִיָּהוּ Elijah

אֵלִיעֶזֶר Eliezer

אִם *adv.* if: אִם . . . אִם whether . . . or

אִמָּה mother: *with suff.* אִמִּי; *pl.* אִמּוֹת p. 110

אִמָּהַנְּתִי handmaid: *with suff.* אִמָּהַנְּתִי; *pl.* אִמָּהוֹת

אָמַר to say: *imperf.* יֹאמַר, *with waw consec.* וַיֹּאמֶר p. 162

אֱמֶת *f.* truth: *with suff.* אֱמֶתִי

אֲנִי *pers. pron.* I: *pl.* אֲנֵנוּ we

אַסַּף to gather: *imperf.* יֹאסֵף; *Niph. and Hithp.* to assemble, be assembled

אָפַק to bake: *imperf.* יֹאפֵק p. 278

אַרְבָּעָה *f.*, אַרְבָּעָה *m.* four: *c.* forty: p. 242 f.

אָרוֹן ark, chest, coffin: *cons.* אָרוֹן

אֲרִי lion

אָרֶץ *f.* earth, land, world: *with art.* הָאָרֶץ, *with old acc. case-ending* אֶרֶץ; *pl.* אֲרָצוֹת, *cons.* אֲרָצוֹת (*segholate*)  
 אָרַר to curse: *imperf.* יָאֵר p. 274  
 אֵש *f.* fire  
 אִשָּׁה woman, wife: *cons.* אִשָּׁה, *with suff.* אִשְׁתִּי &c.; *pl.* נָשִׁים, *cons.* נָשִׁי p. 72 [p. 135  
 אֲשֶׁר *rel. pron. indecl.* who, which: אַתָּה, אַתָּה *mark of def. obj.*; *with suff.* אִתִּי me &c. pp. 52, 55 f.  
 אִתְּךָ *prep.* with: *with suff.* אִתְּךָ &c. p. 84  
 אֶת sign; *pl.* אֶתְּךָ  
 אַתָּה *m.* thou: *f.* אַתְּ; *pl. m.* אַתֶּם, *f.* אַתֶּן ye  
 אֶתְּךָ she-ass

## ב

ב *insep. prep.* in, with, by: p. 26 f.  
 בִּגְדִי *m.* garment: *with suff.* בִּגְדִי; *pl.* בִּגְדִים, *cons.* בִּגְדִי (*segholate*)  
 בָּדַל *in Hiph.* הִבְדִּיל to divide, distinguish  
 בָּא to come, enter: *Qal perf.* בָּא, *imperf.* יָבֹא, *imper.* בֹּא; *Hiph.* to cause to come, i.e. to bring; *perf.* הִבִּיא, *imperf.* יְבִיא p. 279  
 בּוֹר *m.* pit, dungeon: *pl.* בּוֹרוֹת  
 בּוֹשׁ to be ashamed: *imperf.* יִבּוֹשׁ pp. 205 f., 270  
 בָּזַח to plunder, bespoil: *imperf.* יִבְזֹחַ p. 274  
 בָּחַר to choose: *imperf.* יִבְחַר; *followed by ב* p. 262  
 בָּטַח to trust (in ב): *imperf.* יִבְטַח p. 264

בֵּין *prep.* between: *with suff.* בֵּינִי  
 בַּיִת *m.* house: *cons.* בַּיִת; *pl.* בָּתִּים pp. 13. 3 N.B., 288  
 בְּכוֹר *m.* firstborn  
 בְּלִי *prep.* without  
 בֶּן son: *cons.* בֶּן- , *with suff.* בְּנִי; *pl.* בָּנִים, *cons.* בָּנִי p. 288  
 followed by שָׁנִים . . . (years) . . . (years) old  
 בָּנָה to build: *imperf.* יִבְנֶה, *with waw consec.* וַיִּבְנֶן p. 272  
 בְּעֵבוֹר for the sake of  
 בָּעַל *m.* lord, master, husband  
 בָּקָר *c. collect.* herd  
 בֹּקֶר *m.* morning  
 בָּקַשׁ *in Pi.* בִּקֵּשׁ to seek: *imperf.* יִבְקֹשׁ p. 105 f.  
 בָּרָא to create: *imperf.* יִבְרָא p. 266  
 בָּרַח to flee: *imperf.* יִבְרַח p. 264  
 בְּרִית *f.* covenant: בְּרִית to make a covenant  
 בָּרַךְ *in Pi.* בִּרַךְ to bless: *imperf.* יִבְרַךְ p. 262  
 בְּרָכָה *f.* blessing: *with suff.* בְּרָכָתִי pp. 61 f., 70  
 בָּשָׂר *m.* flesh  
 בַּת daughter: *pl.* בָּנוֹת p. 288  
 followed by שָׁנִים . . . (years) . . . (years) old

## ג

גְּבוּל *m.* border  
 גִּבּוֹר hero, mighty man: גִּבּוֹר מִלְחָמָה mighty man of war, warrior  
 גָּדוֹל *adj.* great, elder

גָּדַל *and* גָּדַל to be great, grow up :  
*imperf.* יִגְדֹּל ; *Pi.* גָּדַל *and* גָּדַל  
to make great, magnify ;  
to bring up (a child) ; *Hithp.*  
הִתְגַּדֵּל to make oneself great

גוֹי *m.* nation : *pl.* גוֹיִם, *cons.* גוֹיִי  
גָּלָה to uncover, reveal ; go into  
exile : p. 272

גִּלְעָד Gilead

גַּם also : גַּם . . . גַּם both . . . and  
גָּמַל *c.* camel : *with suff.* גָּמְלִי ; *pl.*  
גָּמָלִים

גֶּן *c.* garden : *with art.* הַגֶּן ; *pl.*  
גִּנִּים

גָּנַב to steal

## ד

דָּבַר *in Pi.* דָּבַר to speak

דָּבָר *m.* word, thing

דָּוִד David

דּוֹר *m.* generation : *pl.* דּוֹרוֹת

דֶּלֶת *f.* door

דָּם *m.* blood : *pl.* דָּמִים bloodshed

דַּעַת *f.* knowledge (*inf. cons. of*  
יָדַע *used as noun*)

דֶּרֶךְ *c.* way, journey (*segholate*)

## ה

הָ *art.* the : *pointed* הָ הָ הָ p. 23 f.

הַ *interrogative prefix* p. 80

הוּא *pers. pron. m. sg.* he : *f.* הִיא  
she

הָיָה to be : *imperf.* יִהְיֶה, *with waw*  
*consec.* וַיְהִי p. 92

הֵיכָל *m.* palace, temple

הָלַךְ to go, walk : *imperf.* יֵלֵךְ,  
*with waw consec.* וַיֵּלֶךְ ; *Hiph.*  
הוֹלִיךְ to cause to go, to lead ;  
*Hithp.* הִתְהַלֵּךְ to walk about.  
See p. 237 f.

הָלַל *in Pi.* הָלַל to praise

הֵם *pers. pron. m. pl.* they :  
*f.* הֵנָּה

הִנֵּה behold, lo

הָרַר *m.* mountain : *with art.* הַהָר ;  
*pl.* הַהָרִים, *with art.* הַהָרִים

הָרַג to slay, kill : *imperf.* יַהַרֵּג  
p. 260

## ו

וַ conj. וַ and : p. 40 f.

## ז

זֶה *f. sg. demonstr. adj.* this : *m.* זֶה  
זֶבַח *m.* sacrifice : *with suff.* זֶבַחִי  
(*segholate*)

זֶה *m. sg. demonstr. adj.* this : *f.* זֵה

זָהָב *m.* gold

זָכַר to remember

זָקֵן *vb. stative* to be old : *imperf.*  
יִזְקֶן p. 95 f.

זָקֵן *adj.* old : *as noun* elder ; *cons.*  
זָקֵן ; *pl.* זָקִינִים, *cons.* זָקִינִי

זָרַע *m.* seed : *with suff.* זָרַעִי  
(*segholate*)

## ח

חָבֵא *not used in Qal ; Niph.* חָבֵא  
to hide oneself : *Hiph.* חָבֵא  
to hide ; *Hithp.* חָתַבֵּא to  
hide oneself : p. 277

חג *m.* festival: *with art.* חֶג; *pl.* חגים  
 חגג *to celebrate, keep a feast:*  
*imperf.* יִחַג *p.* 274  
 חֹדֶשׁ *m.* month, new moon (*segholate*)  
 חומה *f.* wall (of a city)  
 חזק *vb. stative* to be strong:  
*imperf.* יִחַזֵּק *pp.* 155 f., 260;  
*Hiph.* הִחֲזִיק *to take hold of, to seize*  
 חזק *adj.* strong  
 חטא *to sin:* *imperf.* יִחַטֵּא *p.* 277  
 חטא *m.*, חַטָּאת *f.* sin  
 חי *adj.* living: *f.* חַיָּה  
 חיה *f.* living thing, beast  
 חיים *pl.* life  
 חכם *adj.* wise: *pl.* חֲכָמִים, *cons.* חכמי  
 חכמה *f.* wisdom  
 חלום *m.* dream: *pl.* חֲלוֹמוֹת  
 חלם *to dream:* *imperf.* יִחַלֵּם  
*p.* 260  
 חמור *m.* ass  
 חמשה *m.*, חֲמִשָּׁה *f.* five: *p.* 242 f.  
 חן *m.* favour, grace: *with suff.* חֲנִי  
 חסד *m.* kindness: *with suff.* חֲסָדִי  
 (*segholate*)  
 חק *m.* statute, law: *pl.* חֻקִּים  
 חרב *f.* sword: *with suff.* חֶרֶבִי  
 (*segholate*); לִפְי־חֶרֶב *with the edge of the sword (see פה)*  
 חשך *vb. stative* to be dark: *imperf.* יִחְשַׁךְ *p.* 156  
 חֹשֶׁךְ *m.* darkness

## ט

טוב *vb.* to be good: *used in perf.;*

*imperf.* (from יִטֵּב); *Hiph.* הִיטִיב *pp.* 238, 268  
 טוב *adj.* good  
 יד *f.* hand: *cons.* יָד; *dual* יָדַי, *cons.* יָדַי  
 ידע *to know:* *imperf.* יִדַּע, *imper.* יִדַּע, *inf. cons.* יִדַּע; *Hiph.* הִדְיָע *to make known:* *p.* 279  
 יהודה Judah  
 יהוה Yahweh, the Lord: (*pointed with the vowels of* אֲדֹנָי, *producing* יְהוָה *p.* 23); *with prefix* לַיהוָה (*representing* לֵאדֹנָי) *p.* 28  
 יהושע Joshua  
 יום *m.* day: *du.* יוֹמַיִם; *pl.* יָמִים, *cons.* יָמִי  
 יוסף Joseph  
 יטב (*Qal perf. not used, for which* טוב *serves*) *to be good:* *imperf.* יִטֵּב; *Hiph.* הִיטִיב *to do good:* *pp.* 238, 268  
 יין *m.* wine: *cons.* יַיִן  
 יכל *to be able:* *imperf.* יִכָּל *p.* 238  
 ילד bear (child): *imperf.* יִלְד; *Hiph.* הוֹלִיד *to beget:* *p.* 268  
 ילד *m.* child, boy (*segholate*)  
 ילדה *f.* child, girl  
 ילך (*perf. Qal not used, for which* הִלֵּךְ *serves*) *to go, walk:* *imperf.* יִלְךְ, *inf. cons.* לָלֶכֶת; *Hiph.* הוֹלִיךְ *to lead. See p.* 237 f.

יָם *m.* sea : *pl.* יָמִים

יַעֲקֹב Jacob

יָפָה *adj.* fair, beautiful : *f.* יָפָה

יָצָא to go out : *imperf.* יֹצֵא, *inf.* יָצָא  
*cons.* יָצָא; *Hiph.* הוֹצִיא to bring out: p. 279

יִצְחָק Isaac

יָרָא to fear : *imperf.* יִירָא, *inf.* יָרָא  
*cons.* יָרָא p. 211; followed by  
מִן, מִסְּפִי, or אֶת- p. 127 vocab.

יִרְאָה *f.* fear

יָרַד to go down : *imperf.* יֹרֵד, *imper.* יָרַד, *inf.* יָרַד; *cons.* יָרַד;  
*Hiph.* הוֹרִיד to bring down: p. 268

יַרְדֵּן Jordan

יְרוּשָׁלַיִם Jerusalem : usually found  
in the Bible as יְרוּשָׁלַם with  
vowels of former

יְרִיחוֹ Jericho

יָרַשׁ to inherit : *imperf.* יִירַשׁ, *inf.* יָרַשׁ  
*cons.* יָרַשׁ p. 189

יִשְׂרָאֵל Israel

יָשַׁב to sit, dwell, abide : *imperf.* יֹשֵׁב, *with waw consec.* יֹשֵׁב, *imper.* יָשַׁב, *inf.* יָשַׁב; *cons.* יָשַׁב;  
*Hiph.* הוֹשִׁיב p. 268

יָשָׁב *part. Qal* dweller, inhabitant

יְשׁוּעָה *f.* salvation

יָשָׁן *vb. stative* to sleep : *imperf.* יֹשֵׁן  
pp. 95, 188

יָשַׁע (not used in *Qal*) *Hiph.* הוֹשִׁיעַ  
to save, deliver : *Niph.* נִשְׁעַע  
to be saved, delivered: p. 211

יָשָׁר upright, righteous

כ

כִּי *insep. prep.* (see p. 26 f.) as, like,  
according to

כַּאֲשֶׁר *prep. with rel.* as, when

כָּבֵד *vb. stative* to be heavy :  
*imperf.* יִכְבֵּד p. 95 f.; *Pi.* כִּבֵּד  
to harden, honour

כָּבֵד *adj.* heavy

כְּבוֹד *m.* honour, glory

כַּד *m.* jar, pitcher : *with suff.* כְּדִי  
*adv.* thus

כֹּהֵן *m.* priest : *pl.* כֹּהֲנִים

כּוֹכַב *m.* star

כִּי *conj.* that, because, when :  
כִּי אִם except, only

כָּל, כָּל- *all, every* : *with suff.*  
כָּלִי *all of me*

כֵּן so, thus : כֵּן, עַל-כֵּן therefore  
כְּנָעַן Canaan

כְּנַעֲנִי *m.* Canaanite : *f.* כְּנַעֲנִית

כִּסֵּא throne, seat

כֶּסֶף *m.* silver, money (*segholate*)

כָּרַת to cut : כָּרַת בְּרִית to make  
a covenant

כָּתַב to write

ל

לִי *insep. prep.* to, for : see p. 26 f.

לֹא not

לֵב *m.* heart : *with suff.* לִבִּי ; *pl.*  
לְבוֹת

לֵבָב *m.* heart : *with suff.* לִבְבִּי ;  
*pl.* לְבָבוֹת

לְבַד (בַּדָּד) alone : *with suff.* לִבְדִּי

לָבָן Laban

לוח tablet : *pl.* לוחות

לוֹט Lot

לחם *used in Niph.* לָחַם to fight :  
followed by כָּ  
לֶחֶם *c. bread (segholate)*  
לַיִל *m. usually לַיְלָה night : pl.*  
לילות  
לָכַד to capture  
לָכֵן therefore : *see כֵּן (thus)*  
לָמַד to learn : *Pi.* לָמַד to teach  
לָמָּה why ? wherefore ? (*ל + מה*)  
לְמַעַן *conj. and prep. in order that,*  
*for the sake of : with suff.*  
לְמַעְנִי for my sake  
לְפָנָיו (*ל + פָּנָיו prep. with cons. pl.*  
*of פָּנִים face*) before  
לָקַח to take : *imperf.* יָקַח, *inf.*  
*cons.* קָחַת pp. 149, 258  
לְקָרָא towards, to meet (*prep.*  
*with inf. cons. of קָרָא = קָרָה*  
*to meet*) : *with suff.* לְקָרָאתִי  
to meet me, towards me

## מ

מְאֹד *adv., follows adj. very, ex-*  
*ceedingly*  
מֵאָה *f. hundred : dual מֵאָתַיִם*  
מַגָּפָה *f. plague (√גָּפַח)*  
מִדְבָּר *m. desert, wilderness : cons.*  
מִדְבָּר  
מִדּוּעַ *interrog. adv. why ? where-*  
*fore ?*  
מָה (*מה, מה*) *interrog. pron. what ?*  
p. 42  
מוֹת to die : *Qal perf.* מָת, *imperf.*  
יָמוּת ; *Hiph.* to put to death ;  
*perf.* הִמִּית, *imperf.* יָמִית  
p. 205 f.

מָוֶת *m. death : cons.* מוֹת, *with suff.*  
מוֹתִי  
מַחֲנֶה camp : *cons.* מַחֲנֶה  
מָחָר to-morrow  
מִי *interrog. pron. indecl. who ?*  
מַיִם *pl. water : cons.* מִי  
מָכַר to sell  
מָלָא *vb. stative to be full (with),*  
*takes direct obj. ; Pi. to fill*  
*(with) : p. 179*  
מְלֵא *part. full* [מְלֵאךְ]  
מְלָאךְ *m. messenger, angel : cons.*  
מְלָאכָה *f. work : cons.* מְלָאכָה,  
*with suff.* מְלָאכָתִי  
מִלְחָמָה *f. war, battle (√חָמַם) :*  
*cons.* מִלְחָמָת [escape  
מַלַּט (*Qal not used*) *Niph.* נִמְלַט to  
מָלַךְ to reign : *Niph.* הִמְלִיךְ to  
make one king  
מֶלֶךְ *m. king (segholate)*  
מַלְכָּה *f. queen*  
מַמְלָכָה *f. kingdom : cons.* מַמְלָכָת,  
*with suff.* מַמְלָכָתִי  
מִן *prep. from : p. 29 ; with suff.*  
מִמֶּנִּי p. 63  
מִנְהָה *f. gift, present*  
מָצָא to find : *imperf.* יִמְצָא p. 266  
מִצְוָה *f. commandment : pl.* מִצְוֹת  
(√צוּה)  
מִצְרִי *m. Egyptian : f.* מִצְרִית  
מִצְרַיִם Egypt  
מָקוֹם (*קוּם*) *m. place : pl.* מְקוֹמוֹת  
מִקְנֶה *m. cattle : cons.* מִקְנֶה  
מְרִגֵּל *m. spy (√רָגַל)*  
מָרַד to rebel  
מֹשֶׁה Moses

מָשַׁל to rule (over ב)  
 מִשְׁפָּט *m.* judgement, right (√שפט)  
 מִשְׁתָּה *m.* feast, banquet: *cons.*  
 (שָׁתָה) מִשְׁתָּה

נ

נָא I pray, we pray, now: *particle of entreaty*

נָבֵא (not used in *Qal*) *Niph.* נָבֵא and *Hithp.* הִתְנַבֵּא to prophesy.  
*Cf.* p. 185 (c)

נָבִיא *m.* prophet: *f.* נְבִיאָה *prophetess*

נָדַר (not used in *Qal*) *Hiph.* הִנְדִּיר to tell, declare, announce:  
*Hoph.* הִנְדִּיר p. 258

נָגַע to touch: *imperf.* יָנַע; *Hiph.* הִנְיַע to cause to touch, to reach; *Pi.* נָנַע to plague:  
 p. 276

נָגַף to plague, smite: *imperf.* יָנַף p. 258

נָשָׂא *Qal* (*perf.* not used) *imperf.* יָנַשׂ, *inf.* *cons.* נִשְׂאת to draw near: *Niph.* נִשְׂא to draw near;  
*Hiph.* הִנְיִשׂ to bring near:  
 p. 258

נָהָר *m.* river

נָס to flee: *Qal perf.* נָס, *imperf.* יָנַס p. 270

נָחַל to inherit, possess: *imperf.* יִנְחַל; *Hiph.* הִנְחִיל to give possession: p. 144

נָחָשׁ *m.* serpent

נָטָה to bend, incline, stretch: *imperf.* יִטֶּה, with *waw* consec. יָטַח; *Hiph.* הִטֵּה p. 277

נָטַע to plant: *imperf.* יִטֵּעַ p. 184  
 נָכָה in *Hiph.* to smite: *perf.* הִכָּה, *imperf.* יִכֶּה, *short. imperf.* יָךְ;  
*Hoph.* הִכָּה to be smitten:  
 p. 277

נָסַע to journey: *imperf.* יִסֵּעַ p. 184  
 נָפַח to breathe: *imperf.* יִפֹּחַ p. 184  
 נָפַל to fall: *imperf.* יִפֹּל; *Hiph.* הִפִּיל to cause to fall, cast:  
 p. 258

נַפְשׁ *f.* soul, life, person (*segholate*):  
*pl.* נַפְשׁוֹת

נָצַל (not used in *Qal*) *Niph.* נִצַּל to be delivered, saved: *Hiph.* הִנְצִיל to save, deliver: pp. 142, 258

נָשָׂא to lift up, bear, forgive: *imperf.* יִשֵּׂא, *imper.* שָׂא p. 276

נָתַן to give, allow: *imperf.* יִתֵּן, *inf.* *cons.* נָתַת p. 258

ס

סָבַב to turn, go round: *imperf.* יִסֹּב, *imper.* סָב p. 274

סוּס *m.* horse

סוּר to turn aside, depart: *Qal perf.* סָר, *imperf.* יִסוּר; *Hiph.* הִסִּיר to remove: p. 270

סִינַי Sinai

סָפַר to count: *Pi.* סָפַר to recount, relate

סֹפֵר *m.* scribe

סֵפֶר *m.* book (*segholate*)

סָתַר in *Hiph.* to hide, conceal: in *Niph.* נִסְתָּר and *Hithp.* הִסְתַּתַּר to hide oneself

## ע

עָבַד to serve, labour : *imperf.*

יַעֲבֹד p. 260

עֲבָדָם *m.* servant (*segholate*)

עֲבוּדָה *f.* service, labour

עָבַר to pass over, cross, transgress :

*imperf.* יַעֲבֹר p. 260

עִבְרִי *m.* a Hebrew

עַד *prep.* until, as far as

עֲדָה *f.* congregation : *cons.* עֲדָת

עֵדֶן Eden

עוֹד *adv.* again, yet, still

עַד-עוֹלָם, לְעוֹלָם *m.* eternity : *for ever*

יָצַב to leave, forsake : *imperf.* יֵצֵב  
p. 260

עֲזָר to help : *imperf.* יַעֲזֹר p. 260

עֵינַיִם *f. cons.* עֵין (1) eye : *dual* עֵינַי  
*cons.* עֵינַי

(2) spring : *pl.* עֵינֹת, *cons.* עֵינֹת

עִיר *f.* city : *pl.* עָרִים, *cons.* עָרֵי

עִירָם *m. adj.* naked : *pl.* עִירְמִים

עַל *prep.* upon, over : *with suff.*  
עָלַי &c. p. 87

עָלָה to go up, ascend : *imperf.*  
יַעֲלֶה ; *Hiph.* to bring up  
הָעָלָה pp. 225 f., 278

עֲלִי Eli

עִם *prep.* with, along with : *with suff.* עִמִּי &c. ; *with 1st sg. suff.* also עִמָּדִי

עָם *m.* a people : *with art.* הָעָם,  
*with suff.* עִמִּי ; *pl.* עַמִּים

עָמַד to stand : *imperf.* יַעֲמֹד ; *Hiph.*  
הָעָמִיד to set up, place :  
p. 260

עָנָה (1) *Qal* to answer : *imperf.*

יַעֲנֶה ; (2) *Piel* עָנָה to afflict :  
*imperf.* יַעֲנֶה *cf.* p. 278

הָעָפָר *m.* dust : *with art.* הָעָפָר

עֵץ *m.* tree

עֲצָה *f.* counsel, advice (√עֲצָ) :  
*cons.* עֲצָת

עָרֵב *m.* evening (*segholate*)

עָשָׂה to do, make : *imperf.* יַעֲשֶׂה,  
*short. imperf.* יַעֲשֶׂה p. 278

עֵשָׂו Esau

עֵת *f.* time, season : *with suff.* עִתִּי ;  
*pl.* עֵתוֹת (עֵתִים)

עַתָּה *adv.* now

## פ

פֶּה *m.* mouth : *cons.* פִּי ; *pl.* פִּיּוֹת  
p. 288 ; לְסִי-הָרֶב with the  
edge of the sword

פֹּה *adv.* here

פָּזַר usually *Pi.* פָּזַר to scatter,  
disperse

פָּלַל in *Hithp.* הִתְפַּלֵּל to pray

פְּלִשְׁתִּי *m.* Philistine

פֶּן *conj.* lest

פָּנִים *m. pl.* face : *cons.* לְפָנַי before ;  
*with suff.* לְפָנַי before me

פֶּסַח Passover

פַּעַם step, time : *dual* שְׁנֵי פַעַם twice :  
*pl.* שְׁנֵי פַעַם times

פָּקַח to open (eyes) : *imperf.* יִפְקַח  
p. 264

פָּר *m.* ox : *with art.* הָפָר, *pl.* פָּרִים  
in *Niph.* to be separated, to  
separate oneself

פָּרָה *f.* cow

פֶּרִי *m.* fruit : *pausal* פְּרִי, *with suff.* פְּרִי

פַּרְעֹה Pharaoh



צ

צֹאן *c.* sheep, flock  
 צֶבֶא *m.* host : *pl.* צְבָאוֹת  
 צַדִּיק righteous, just : *pl.* צַדִּיקִים  
 צִדְקָה *m.* righteousness : *with suff.*  
 צִדְקִי (*segholate*)  
 צִדְקָה *f.* righteousness : *with suff.*  
 צִדְקָתִי  
 צוה (*not used in Qal*) *Pi.* צִוָּה to  
 command : *imperf.* יִצְוֶה,  
*short. imperf.* יִצֹּ, *imper.* צֹו,  
 צִוָּה *p.* 272  
 יִצְעַק to cry out : *imperf.* יִצְעַק  
*p.* 262  
 צִעָקָה *f.* a cry : *cons.* צִעָקָה, *with*  
*suff.* צִעָקָתִי  
 צר Tyre  
 צָרָה *f.* trouble, distress ; *cons.* צָרָה,  
*with suff.* צָרָתִי

ק

קָבַץ to assemble, gather (*trans.*) :  
*also Pi.* קָבַץ ; to gather to-  
 gether (*intrans.*) *Niph.* נִקְבַּץ  
*or Hithp.* הִתְקַבֵּץ  
 קָבַר to bury  
 קֶבֶר *m.* grave : *with suff.* קֶבְרִי  
 (*segholate*)  
 קָדַשׁ, קִדַּשׁ to be holy : *imperf.*  
 יִקְדַּשׁ ; *Pi.* קִדַּשׁ to sanctify ;  
*Niph.* נִקְדַּשׁ and *Hithp.* הִתְקַדַּשׁ  
 to sanctify oneself  
 קָדוֹשׁ *adj.* holy  
 קִדְשׁ *m.* holiness : *with suff.* קִדְשִׁי  
 (*segholate*)  
 קהל (*not used in Qal*) *Hiph.* to call  
 together, assemble : *Niph.* to  
 be gathered together, to

assemble

קָהָל *m.* assembly, gathering  
 קוֹל *m.* voice : *pl.* קוֹלוֹת  
 קום to arise, stand up : *Qal perf.*  
 קָם, *imperf.* יָקום ; *Hiph.* הָקִים  
 to set up, establish : *p.* 270  
 קָטַן *vb. stative* to be small : *imperf.*  
 יִקְטַן *p.* 95  
 קָטָן, קָטֹן *adj. m.* small, young,  
 younger : *f.* קָטָנָה ; *pl. m.* קָטָנִים  
 קל to be light, despised : *Qal*  
*perf.* קָל, *imperf.* יִקָּל ; *Pi.*  
 יִקְלֵל to curse : *p.* 274  
 קָצַף to be angry  
 קָרָא to call, cry, read : *imperf.*  
 יִקְרָא *p.* 266 ; *sometimes* =  
 קָרָה, *e.g. inf. cons.* לִקְרֹאת  
 to meet, towards  
 קָרַב, קָרֵב *vb. stative* to draw  
 near : *imperf.* יִקְרַב *p.* 95  
 קָרָה to happen, befall  
 יִקְרַע to tear, rend : *imperf.* יִקְרַע  
*p.* 264

ר

רָאָה to see : *imperf.* יִרְאֶה, *short.*  
*imperf.* יִרָא, *with waw consec.*  
 יִרְאֶה ; *Niph.* נִרְאָה to be seen,  
 to appear ; *Hiph.* הִרְאָה to  
 show  
 רְאוּבֵן Reuben  
 רֹאשׁ *m.* head : *pl.* רִאשִׁים  
 ראשון *m.* first : *f.* ראשונה *p.* 244  
 רַב *adj.* great, much : *pl.* רַבִּים  
 many  
 רָגֶל *f.* foot : *dual* רְגְלִים (*segholate*)  
 רָדַף to pursue, persecute  
 רוּחַ wind, spirit : *pl.* רוּחוֹת

רום to be high: *Qal perf.* רָם, *imperf.* יָרום; *Hiph.* הָרִים to lift up: p. 270

רוץ to run: *Qal perf.* רָץ, *imperf.* יָרוץ p. 270

רחל Rachel

רחץ to wash: *imperf.* יִרְחֹץ p. 262

רכוש *m.* wealth, substance

רע *adj. m.* evil: *f.* רָעָה; *pl. m.* רָעִים

רֵעַ friend, companion: *with suff.* רֵעִי, רֵעָה

רָעַב *vb. stative* to be hungry: *imperf.* יִרְעַב p. 95

רָעַב *adj.* hungry

רָעַב *m.* hunger, famine

רָעָה shepherd: *cons.* רָעָה; *pl.* רָעִים

רַק *adv.* only, except

רָשָׁע *adj.* wicked

## ש

שָׁם to place, set: *Qal perf.* שָׂם, *imperf.* יָשָׁם p. 270

שָׁפָה *f.* lip, bank, edge: *dual* שָׁפְתַי, *cons.* שָׁפְתַי

שָׂרָה Sarah

שָׂרַף to burn

## ש

שָׂאוּל Saul

שְׂאוּל Sheol, Hades, the nether-world

שָׂאֵל to ask, to inquire: *imperf.* יִשְׂאֵל p. 262

שָׁבַח *in Pi.* שָׁבַח to praise

שָׁבַע *in Niph.* נִשְׁבַּע to swear, take an oath

שִׁבְעָה *f.*, שִׁבְעָה *m.* seven: שִׁבְעִים *c.* seventy: pp. 242 ff.

שָׁבַר to break: *Pi.* שָׁבַר to break in pieces

שַׁבָּת Sabbath

שָׁוְא *m.* vanity, falsehood

שָׁבַע to return, come back: *Qal perf.* שָׁב, *imperf.* יָשׁוּב; *Hiph.* הִשְׁבִּיב to cause to return, i.e. to bring back, restore: p. 270

שֹׁר *m.* ox: *pl.* שֹׁרִים

שָׁחַט to slaughter: *imperf.* יִשְׁחָט p. 262

שָׁחַר *m.* dawn

שָׁחַת (not used in *Qal*) *Pi.* שָׁחַת and *Hiph.* הִשְׁחִית to destroy, corrupt: *Niph.* נִשְׁחַת to be destroyed, corrupted

שָׁכַב *vb. stative* to lie down, sleep: *imperf.* יִשְׁכַּב p. 97

שָׁכַח to forget: *imperf.* יִשְׁכַּח p. 264

שֶׁכֶם Shechem

שָׁלוֹם *m.* peace

שָׁלַח to send: *with יָד* to stretch out one's hand; *imperf.* יִשְׁלַח; *Pi.* שָׁלַח to send away, let go: p. 264

שָׁלֵם *adj.* perfect, whole, complete  
שְׁלֹמֹה Solomon

שָׁלֹשׁ *f.*, שָׁלֹשָׁה *m.* three: שְׁלֹשִׁים *c.* thirty: pp. 242 ff.

שֵׁם *m.* name: *with suff.* שְׁמִי; *pl.* שִׁמּוֹת

שָׁם *adv.* there: שָׁמָּה thither

שָׁמַד (not used in *Qal*) *Hiph.* הִשְׁמִיד to destroy: *Niph.* נִשְׁמַד to be destroyed

שְׁמוּאֵל Samuel

שָׁמַיִם *pl.* heaven(s) : *cons.* שָׁמַיִ

שָׁמַע to hear, listen : *imperf.* יִשְׁמַע ;

שָׁמַע לְקוֹל or בְּקוֹל to give

heed, obey ; *Hiph.* הִשְׁמִיעַ to

cause to hear, announce :

p. 264

נִשְׁמַר to keep watch : *Niph.* נִשְׁמַר

to take heed, beware

שָׁמַר *part. as noun* watchman

שֶׁשׁ sun : *with suff.* שֶׁשִׁי (*segholate*)

שָׁנָה *f.* year : *dual* שְׁנַיִם two years ;  
*pl.* שָׁנִים

שֵׁנִי *adj. m.* second : *f.* שְׁנִית p. 244

שָׁפַט to judge

שֹׁפֵט *part. as noun* a judge

שָׁפַךְ to pour out, shed

שָׁקָה *used in Hiph. as causative of*

שָׁתָה ; הִשְׁקָה to give to drink :

*imperf.* יִשְׁקָה, *short. imperf.*

יִשְׁקָ (defective) pp. 238, 272

שָׁתָה to drink : *imperf.* יִשְׁתָּה, *short.*

*imperf.* יִשְׁתָּה ; *Hiph. from* שָׁקָה

pp. 238, 272

ת

תָּוֶךְ *m.* midst : *cons.* תוֹךְ in the  
midst of

תּוֹרָה *f.* instruction, law

תַּחַת *prep.* under, beneath, instead  
of : *with suff.* תַּחְתִּי p. 87 f.

תְּפִלָּה *f.* prayer (פָּלַל)

## ENGLISH — HEBREW

## A

Aaron אֶהֱרֹן  
 abide, to יָשַׁב (to sit) : *imperf.* יֹשֵׁב  
 p. 268  
 able, to be *perf.* יָכַל : *imperf.* יוּכַל  
 p. 238  
 Abraham אַבְרָהָם  
 according to, as כ *prep.*  
 advice עֲצָה : *cons.* עֲצַת  
 afraid, to be יָרָא : *imperf.* יֹרֵא, *inf.*  
*cons.* יִרְאֶה p. 211; followed by  
 מִן, מִסְּפִי, or אֶת- p. 127 vocab.  
 after אַחֲרֵי : *with suff.* אַחֲרֵי  
 p. 87  
 again עוֹד  
 against נֶגַד, עַל, כ *prep.*  
 aged *adj.* זָקֵן : *vb. stative* זָקַן;  
*imperf.* יִזְקַן  
 alive חַי  
 all כָּל-, כָּל  
 allow, to נָתַן (to give)  
 alone לְבַד : *with suff.* לְבַדִּי I  
 alone, &c.  
 also גַּם  
 among, amongst בְּתוֹךְ (in the  
 midst of) : *cons. of* תָּוֹךְ  
 angel (messenger) מַלְאָךְ : *cons.*  
 מַלְאָךְ  
 angry, to be קָצַף  
 announce, to [Hiph. of] הִגִּיד  
 p. 258, Hiph. of שָׁמַע  
 another אַחֵר : *pl.* אֲחֵרִים other(s)  
 any כָּל-, כָּל  
 appear, to [Niph. of] רָאָה (to see)  
 נִרְאֶה

approach, to (1) קָרַב, קָרַב :  
*imperf.* יִקְרַב (*stative*)  
 (2) נָגַשׁ : *perf. in Niph.* נִגַּשׁ;  
*imperf. in Qal* יִנָּשׁ; *imper. in*  
*Qal* נִשֵּׂא p. 258.  
 arise, to קָם : *Qal perf.* קָם, *imperf.*  
 יִקָּם p. 270  
 ark (of the Lord) אֲרוֹן  
 as כ *prep.*, כְּאֲשֶׁר  
 ascend, to עָלָה : *imperf.* יַעֲלֶה  
 p. 278  
 ashamed, to be בּוֹשׁ : *imperf.* יִבוֹשׁ  
 pp. 205 f., 270  
 aside, to turn סוּר : *perf.* סָר,  
*imperf.* יִסּוּר p. 270  
 ask שָׁאַל : *imperf.* יִשְׁאַל p. 262  
 assemble, to (trans.) קָבַץ (*Qal*)  
 and Pi. קִבֵּץ : [Hiph. of] קָהַל  
 הִקְהִיל  
 (intrans.) נִקְבְּצוּ in *Niph.* קִבֵּץ  
 and Hithp. הִתְקַבְּצוּ in  
*Niph.* נִקְהָלוּ  
 assembly קָהַל, עֲדָה

## B

bad *m.* רָע : *f.* רָעָה ; *m. pl.* רָעִים  
 bake, to יָאָפָה : *imperf.* יֹאָפֵה p. 278  
 bank (of river) שָׂפָה : *cons.* שִׁפְת  
 battle, a מִלְחָמָה : *cons.* מִלְחָמַת  
 be, to; become, to הָיָה : *imperf.*  
 יִהְיֶה, *short. imperf.* (fuss.) יִהְיֶה  
 p. 92  
 bear, to (carry) נָשָׂא : *imperf.* יִנָּשֵׂא  
 p. 276  
 bear, to (child) יָלַד, p. 268

beast תִּיָּה  
 beautiful *m.* יָפָה : *f.* יָפָה  
 because כִּי  
 befall, to קָרָה  
 before לִפְנֵי (to the face of): be-  
 fore me לִפְנֵי (to my face) &c.  
*see face* [p. 268  
 beget, to [*Hiph. of* יָלַד] הוֹלִיד  
 behind אַחֲרֵי, אַחֲרֵי : *with suff.*  
 אַחֲרֵי p. 87  
 behold הִנֵּה, הִנֵּה : *with suff.* &c.  
 below, beneath תַּחַת : *with suff.*  
 תַּחַת p. 87  
 bespoil, to יָבֹז : *imperf.* p. 274  
 between בֵּין : *with suff.* בֵּין  
 beware, to [*Niph. of* שָׁמַר (to  
 keep)] יִשְׁמַר : *imperf.* יִשְׁמַר  
 bless, to [*Pi. of* בָּרַךְ] בָּרַךְ : *imperf.*  
 בָּרַךְ p. 262  
 blessing בֵּרַכְתִּי : *with suff.* בֵּרַכְתִּי  
 blood דָּם : *cons.* דָּם; bloodshed  
 דָּמִי (pl.), *cons.* דָּמִי  
 book סֵפֶר : *with suff.* סֵפֶר; *pl.*  
 סִפְרִים, *cons.* סִפְרִי (segholate)  
 border גְּבֻלָּה  
 both . . . and גַּם . . . גַּם  
 boy (child) יָלֵד (segholate): (lad)  
 נָעַר  
 bread לֶחֶם : *with suff.* לֶחֶם (segho-  
 late)  
 break, to שָׁבַר : to break in pieces  
 שָׁבַר *Pi.*  
 breathe, to נָפַח : *imperf.* נָפַח p. 184  
 bring, to *Hiph. of* בָּא (to come),  
*i.e.* to cause to come, *perf.*  
 יָבִיא, *imperf.* יָבִיא p. 279

bring back, to : *Hiph. of* שָׁב (to  
 return), *i.e.* to cause to re-  
 turn, *perf.* הָשִׁיב, *imperf.* יִשְׁיב  
 p. 270  
 bring down, to *Hiph. of* יָרַד (to  
 descend), *i.e.* to cause to  
 descend, *perf.* הוֹרִיד, *imperf.*  
 יוֹרִיד p. 268  
 bring forth, bring out, to *Hiph.*  
 of יָצָא (to go forth), *i.e.* to  
 cause to go forth, *perf.* הוֹצִיא,  
*imperf.* יוֹצִיא p. 279  
 bring up, to *Hiph. of* עָלָה (to go  
 up), *i.e.* to cause to go up  
 הָעִילָה p. 278  
 brother אָח : *cons.* אָחִי; *pl.* אֲחִים  
 build, to בָּנָה : *imperf.* יִבְנֶה, *short.*  
*imperf.* יִבֵּן p. 272

bull שׁוֹר, פָּר  
 burn, to שָׂרַף  
 bury, to קָבַר  
 but כִּי אֵם : *after negative*  
*clause*

## C

call, to יָקָרָא : *imperf.* יִקְרָא p. 266  
 camel גָּמֶל : *pl.* גָּמְלִים  
 camp מַחֲנֶה : *cons.* מַחֲנֶה, *with suff.*  
 מַחֲנֶה  
 Canaan כְּנָעַן  
 Canaanite כְּנָעִי  
 capture, to לָכַד  
 care, to take [*Niph. of* שָׁמַר] יִשְׁמַר  
 cattle (1) מִקְנֶה : *cons.* מִקְנֶה, *with*  
*suff.* מִקְנֶה  
 (2) בְּהֵמָה  
 celebrate, to יָחַג : *imperf.* יִחַג p. 274

child *m.* יֶלֶד: *f.* יְלִידָה; children  
of Israel (sons of Israel)  
בְּנֵי-יִשְׂרָאֵל

choose, to בָּחַר: *followed by* ב

city *f.* עִיר: *pl.* עָרִים

come, come in, to בָּוא: *Qal perf.*

בָּא, *imperf.* יָבֹא, *imper.* בֹּא

p. 279

command, to [*Pi. of* צִוָּה] *perf.* צִוָּה:

*imperf.* יִצְוֶה, *short. imperf.*

יִצֹּו; *imper.* צִו, *p.* 272

command, commandment מִצְוָה:

*pl.* מִצְוֹת

companion רֵעִי: *with suff.* רֵעִי,

רֵעִי; *pl.* רֵעִים

complete (*adj.*) שָׁלֵם

conceal, to: (*trans.*) [*Hiph. of* חָבַא

or הִסְתִּיר, הִחְבִּיא] *to*

conceal oneself [*Niph. of* סָתַר

or חָבַא, נִחְבָּא; *Hithp.*

הִתְחַבֵּא, הִסְתַּתֵּר

congregation עֵדָה, קִהְל

counsel עֲצָה: *cons.* עֲצָת, *with suff.*

עֲצָתִי

count, to סָפַר (*number*)

country *f.* אֶרֶץ: *with art.* הָאֶרֶץ;

*pl.* אֶרְצוֹת, *cons.* אֶרְצוֹת (*segholate*)

covenant בְּרִית: *to make a*

covenant בְּרִית בָּרַת, *lit. to*

cut a covenant

cow פָּרָה

create, to יָבֵרָא: *imperf.* יִבְרָא, *p.* 266

cross, to עָבַר: *imperf.* יַעְבֹּר, *p.* 260

cry, to (1) קָרָא: *imperf.* יִקְרָא,

*p.* 266

(2) יִצְעַק: *imperf.* יִצְעַק, *p.* 262

cry *n.* צִעָקָה: *cons.* צִעָקָת, *with*

*suff.* צִעָקָתִי

curse, to (1) [Pi. of קָלַל]

(2) Qal of אָרַר: *imperf.* יָאֵר,

*p.* 274

cut, to כָּרַת

## D

dark, to be חָשַׁךְ: *imperf.* יִחְשַׁךְ

darkness חָשֶׁךְ (*segholate*)

daughter בֵּת: *with suff.* בֵּתִי; *pl.*

בָּנוֹת, *cons.* בָּנוֹת

David דָּוִד

dawn שָׁחַר

day יוֹם: *dual* יוֹמַיִם; *pl.* יָמִים, *cons.*

יָמִי

death מוֹת: *cons.* מוֹת, *with suff.*

מוֹתִי

death, to put to: *Hiph. of* מוֹת

(*to die*), *i.e.* *to cause to die*

הָמִית: *imperf.* יָמִית, *p.* 270

declare, to (1) [*Hiph. of* הִגִּיד]

*p.* 258

(2) [Pi. of סָפַר]

deliver (save), to (1) [*Hiph. of* נָצַל]

נָצִיל, *p.* 258

(2) [*Hiph. of* הוֹשִׁיעַ] *p.* 211

deliver (hand over), to (1) נָתַן *to*

*give*

(2) מָכַר *to sell*

deliverance יְשׁוּעָה

depart, to סוּר: *Qal perf.* סָר,

*imperf.* יָסוּר, *p.* 270

descend, to יָרַד: *imperf.* יִרַד,

*imper.* יָרַד, *inf. cons.* יָרֵד,

*p.* 268

desert מִדְבָּר : *cons.* מִדְבָּר  
 desire, to חָמַד : *imperf.* יַחְמַד  
 despised, to be קָלַל : *Qal perf.*  
 קָל, *imperf.* יִקָּל p. 274  
 destroy, to (1) [*Pi. and Hiph. of*  
 הִשְׁחִית, שָׁחַת] שָׁחַת  
 (2) [*Hiph. of* שָׁמַד] הִשְׁמִיד  
 (3) *Hiph. of* אָבַד (to be lost),  
*i.e.* to cause to be lost הִאָּבִיד  
 die, to מוֹת : *Qal perf.* מָת, *imperf.*  
 יָמוּת p. 270  
 disperse, to [*Pi. of* פָּזַר] פָּזַר  
 distinguish, divide, to [*Hiph. of*  
 הִבְדִּיל] בָּדַל  
 distress צָרָה  
 divide, to *see* distinguish  
 do, to עָשָׂה : *imperf.* יַעֲשֶׂה, *short.*  
*imperf.* יַעֲשֶׂה p. 278  
 door דֶּלֶת (*segholate*)  
 draw near, to (1) *vb. stative* קָרַב,  
 יִקָּרַב : *imperf.* יִקָּרַב  
 (2) *נָשָׂא* *perf. in Niph.* נִשְׂא, *imperf.*  
*in Qal* יִנָּשֵׂא, *imper. in Qal* נִשְׂא  
 p. 258 [p. 260  
 dream, to חָלַם : *imperf.* יִחְלֹם  
 dream, a חֲלוֹם : *pl.* חֲלוֹמוֹת  
 dungeon בּוֹר  
 dust עָפָר : *with art.* הָעָפָר, *cons.*  
 עָפָר  
 drink, to שָׁתָה : *imperf.* יִשְׁתֶּה; *short.*  
*imperf.* יִשְׁתֶּה; to give to drink  
 [*Hiph. of* שָׁקָה] הִשְׁקָה; *imperf.*  
 יִשְׁקֶה *short. imperf.* יִשְׁקֶה (*de-*  
*factive*) p. 238  
 dwell יָשַׁב : *imperf.* יִשָּׁב; *imper.*  
 שָׁב p. 268  
 dweller יָשָׁב (*part.*)

## E

each כָּל-, כָּל  
 ear *f.* אָזְנוֹ : *with suff.* אָזְנִי; *dual*  
 אָזְנִים (*segholate*)  
 earth *f.* (1) אֲרֶץ : *with art.* הָאֲרֶץ,  
*with old acc. case-ending* אֶרֶץ  
 (2) אֲדָמָה : *cons.* אֲדָמָה  
 eat, to אָכַל : *imperf.* יֹאכַל p. 260  
 Eden עֵדֶן  
 edge שֵׁפָה (*lip*) : *with the edge of*  
 the sword לְפִי-חֶרֶב (*with the*  
 mouth of the sword)  
 Edom אֶדוֹם  
 Egypt מִצְרַיִם  
 Egyptian מִצְרִי  
 eight *m.* שְׁמֹנֶה : *f.* שְׁמֹנֶה  
 eighth *m.* שְׁמִינִי : *f.* שְׁמִינִית  
 elder זָקֵן : *cons.* זָקֵן; *pl.* זָקֵנִים,  
*cons.* זָקֵנִי  
 Eli עֲלִי  
 Eliezer אֱלִיעֶזֶר  
 Elijah אֱלִיָּהוּ  
 enemy אֹיֵב : *with suff.* אֹיְבִי; *pl.*  
 אֹיְבִים  
 enter, to בָּא : *perf.* בָּא, *imperf.*  
 יָבֹא p. 279  
 Esau עֵשָׂו  
 escape, to [*Niph. of* מָלַט] נִמְלַט  
 establish, to [*Hiph. of* קָוַם] הִקְוִים  
 p. 270  
 eternity עוֹלָם  
 even גַּם  
 evening עֶרֶב  
 ever, for לְעוֹלָם : לְעוֹלָם (eter-  
 nity)  
 every כָּל-, כָּל

evil *adj. m.* רע : *f.* רעה ; *pl. m.*

רעים

exceedingly מאד

except (only) רק : *כי אם* (but)

exile, to go into (to be exiled) גלה :

*imperf.* יגלה *p.* 272

exile, to [*Hiph. of* גלה] הגלה (to cause to go into exile) *p.* 272

eye *f.* עין : *cons.* עין ; *dual.* עינים , *cons.* עיני

## F

face פנים : *pl. cons.* פני

fair (beautiful) *m.* יפה : *f.* יפה

fall, to נפל : *imperf.* יפל *p.* 258

falsehood (vanity) שוא

famine רעב

father אב : *cons.* אבי , *with suff.*

אבי ; *pl.* אבות , *cons.*

אבות *p.* 288

fear, to ירא (*followed by מן* , *מפני* , *or* אחת *p.* 127 *vocab.*) : *imperf.*

ירא , *inf. cons.* יראה *p.* 211

fear *n.* יראה

feast, to celebrate חג : *imperf.* יחג *p.* 274

feast *n.* משתה ( *√ שתה* to drink )

festival חג : *with art.* החג ; *pl.* חגים

field שדה : *cons.* שדה ; *pl.* שדות

fifth *m.* חמשי : *f.* חמשיית

fight, to [ *Niph. of* לחם ] נלחם : against כ

fill (be full with) מלא : *imperf.* ימלא *p.* 266 ; (*in the active sense*) *Pi.* מלא

find, to מצא : *imperf.* ימצא *p.* 266

fire *f.* אש

first *m.* ראשון , ראשונה

firstborn *m.* בכור

five *m.* חמש : *f.* חמשה

flee, to (1) ברח : *imperf.* יברח *p.* 264

(2) נס : *perf.* נס , *imperf.* ינס *p.* 270

flesh בשר

flock (sheep) *c.* צאן

foot *f.* רגל : *with suff.* רגלי ; *dual* רגלים (*segholate*)

for *prep.* ל , *conj.* (because) כי

forget, to שכח : *imperf.* ישכח *p.* 264

forsake עזב : *imperf.* יעזב *p.* 260

four *m.* ארבע : *f.* ארבעה

fourth *m.* רביעי : *f.* רביעית

friend רע : *pl.* רעים

from *prep.* מן

fruit פרי : *pausal* פרי , *with suff.* פרי

full *adj.* מלא

## G

garden גן : *with art.* הגן ; *pl.* גנים

garment בגד : *with suff.* בגדי ; *pl.* בגדים , *cons.* בגדי (*segholate*)

gather together, to: (*trans.*) [*Hiph. of* קהל ] [ *Pi. of* קבץ ] קבץ

(*intrans.*) [*Niph. of* קהל ] : [*Niph. and Hithp. of* קבץ ]

התקבצו , נקבצו

gathering *n.* קהל

generation דור : *pl.* דורות

gentile גוי (nation) : *pl.* גוים

Gilead גלעד

girl ילדה , נערה

gift, offering מנחה



give, to נתן: *imperf.* יִתֵּן, *imper.* יִתֵּן, *inf. cons.* תֵּן, *with suff.* תִּתֵּן p. 258  
 glory כְּבוֹד  
 go, to *perf.* הָלַךְ: *imperf.* יֵלֵךְ (*√לך*), *imper.* יֵלֵךְ, *inf. cons.* יֵלֵךְ (*defective*) p. 237 f.  
 go down, to יָרַד: *imperf.* יֵרֵד, *imper.* יֵרֵד p. 268  
 go forth, to יָצָא: *imperf.* יֵצֵא, *imper.* יֵצֵא, *inf. cons.* יֵצֵא p. 279  
 go in, to בָּוא: *perf.* בָּא, *imperf.* יָבֹא p. 279  
 go out see go forth  
 go round, to סָבַב: *imperf.* יֵסֹב, *imper.* יֵסֹב p. 274  
 go up, to אָלָה: *imperf.* יֵאָלֶה, *short. imperf.* יֵעַל p. 278  
 go, to let [*Pi. of* שָׁלַח] שָׁלַח, *imperf.* יִשְׁלַח p. 264  
 God אֱלֹהִים: *with sg. vb. and adj.*  
 gods אֱלֹהִים: *with pl. vb. and adj.*  
 gold זָהָב  
 good, to be *perf.* טוֹב: *imperf.* יֵטֵב (*√טב*, *defective*) p. 238  
 good, to do [*Hiph. of* יָטַב] יֵטֵב p. 268  
 good *adj.* טוֹב  
 grace חֲנוּן: *with suff.* חֲנוּנִי  
 grave קֶבֶר: *with suff.* קֶבְרִי (*segholate*)  
 great, to be *vb. stative* גָּדַל: *imperf.* יִגְדַּל  
 great *adj.* גָּדוֹל  
 ground אֲדָמָה: *cons.* אֲדָמָה  
 grow up, to גָּדַל

## H

hand *f.* יָד: *cons.* יָד; *dual* יָדַי, *cons.* יָדַי  
 handmaid אֲמָתִי: *with suff.* אֲמָתִי  
 harden, to [*Pi. of* כָּבַד] כָּבַד  
 he הוּא  
 head רֹאשׁ: *pl.* רִאשִׁים  
 hear, hearken שָׁמַע: *imperf.* יִשְׁמַע, p. 264  
 heart (1) לֵב: *cons.* לֵב, לֵב־, *with suff.* לִבִּי [לִבִּי]  
 (2) לֵב: *cons.* לֵב, *with suff.* לִבִּי  
 heaven(s): *pl.* שָׁמַיִם, *cons.* שָׁמַיִם  
 heavy, to be *vb. stative* כָּבַד: *imperf.* יִכָּבֵד  
 heavy *adj.*: כָּבֵד: *f.* כְּבֵדָה  
 Hebrew עִבְרִי  
 heed, to give: שָׁמַע בְּקוֹל or שָׁמַע לְקוֹל (to hearken in or to the voice of)  
 heed, to take [*Niph. of* שָׁמַר] נִשְׁמַר (to keep oneself)  
 herd (cattle) בָּקָר  
 here הֵנָּה  
 hero (mighty man) גִּבּוֹר  
 hide, to: *trans.* [Hiph. of חָבַא or חָתַר] חָבַא or חָתַר: *intrans.* [Niph. and Hithp.] חָבַא, חָתַר, חָתַר, חָתַר  
 high, to be *perf.* רָם, *imperf.* יִרָם p. 270  
 hill (mountain) הָר: *with art.* הָרִים; *pl.* הָרִים  
 holiness קִדְּשׁ: *with suff.* קִדְּשִׁי (*segholate*)  
 holy, to be *vb. stative* קָדַשׁ, קָדַשׁ: *imperf.* יִקָּדַשׁ

holy, to make [*Pi. of* קדש] קדש

honour, to [*Pi. of* כבוד] כבד

horse סוס

host צבא : *pl.* צבאות

house בֵּית : *cons.* בֵּית ; *pl.* בָּתִּים

(bātim), *cons.* בָּתִּי

hunger רָעַב

hungry, to be *vb. stative* רָעַב :

*imperf.* יָרָעַב

hungry *adj.* רָעַב

husband אִישׁ, בָּעַל

## I

I אֲנִי, אֲנִי : *pausal* אֲנִי

if אִם

in ב (*insep.*)

incline, to נָטָה : *imperf.* יִטֶּה, *short.*

*imperf.* יִטֶּה p. 277

inhabit יָשַׁב : *imperf.* יֹשֵׁב, *imper.*

יָשַׁב, *inf. cons.* יֹשֶׁב p. 268

inhabitant יָשַׁב (*part.*)

inherit, to (1) נָחַל : *imperf.* יִנְחַל

p. 144

(2) נָחַל : *imperf.* יִנְחַל, *inf. cons.*

נָחַל p. 189

inquire, to שָׁאַל : *imperf.* יִשְׁאַל

p. 262

instead of תַּחַת : *with suff.* תַּחְתִּי

p. 87 f.

is, there יֵשׁ

is not, there אֵין

Isaac יִצְחָק

Israel יִשְׂרָאֵל

## J

Jacob יַעֲקֹב

Jericho יְרִיחוֹ

Jerusalem יְרוּשָׁלַיִם : *usually found*  
*in the Bible as* יְרוּשָׁלָם

Jordan יַרְדֵּן

Joseph יוֹסֵף

Joshua יְהוֹשֻׁעַ

journey, to נָסַע : *imperf.* יִסַּע

p. 184

journey, a דֶּרֶךְ (*way*)

Judah יְהוּדָה

judge, to שָׁפַט

judge, a שֹׁפֵט (*part.*)

judgement מִשְׁפָּט

just (righteous) צַדִּיק

## K

keep, to (watch) שָׁמַר

keeper, (watchman) שֹׁמֵר (*part.*)

kill, to (1) הָרַג : *imperf.* יַהַרֵג

p. 260

(2) *Hiph.* of מוֹת (to die), *i.e.* to

cause to die הִמָּית, *imperf.* יִמִּית

p. 270

kindness חֲסֵד : *with suff.* חֲסֵדִי

(*segholate*)

king, to be מָלַךְ

king, to make [*Hiph.*] הִמְלִיךְ

king, מֶלֶךְ : *with suff.* מֶלְכִי (*segho-*

*late*)

kingdom מַמְלָכָה : *cons.* מַמְלָכָתִי

*with suff.* מַמְלָכָתִי

know, to יָדַע : *imperf.* יִדַּע, *im-*

*per.* יָדַע, *inf. cons.* יִדְעָה p. 279

knowledge יָדַעַת

## L

Laban לָבָן

lad נָעַר

land אֶרֶץ: *with art.* הָאֶרֶץ, *with old*  
*acc. case-ending* אֶרֶץ, *with*  
*suff.* אֶרֶץ (segholate)

law תּוֹרָה

learn, to יָלַם: *imperf.* יִלְמַד

leave, to (forsake) עָזַב: *imperf.*  
 יַעֲזֹב p. 260

lest פֶּן *with imperf.*

lie down, to שָׁכַב, *imperf.* יִשְׁכַּב,  
*imper.* שָׁכַב p. 97

life חַיִּים *pl.*, נֶפֶשׁ (soul)

lift up, to (1) נָשָׂא: *imperf.* יִשָּׂא,  
*imper.* שָׂא p. 276

(2) *Hiph. of* רוּם (to be high), *i.e.*  
 to cause to be high הִרִים  
 p. 270

light, to be (despised) קָלַל: *perf.*  
 יָקַל, *imperf.* יִקַּל p. 274

light (brightness) אֹר

lion אַרִי

lip שִׁפְתַּי: *dual* שִׁפְתַּיִם, *cons.* שִׁפְתֵּי

little, to be *vb. stative* קָטַן: *imperf.*  
 יִקְטַן

little *adj. sg. m.* קָטָן, *f.* קְטַנָּה;  
*pl. m.* קְטַנִּים

living *adj.* חַי

lord אֲדֹנָי

Lord (Yahweh) יְהוָה

lost, to be אָבַד: *imperf.* יִאבֹד  
 pp. 161, 260

Lot לוֹט

## M

magnify, to: *Hiph. of* גָּדַל (to be  
 great), *i.e.* to cause to be great  
 הִגְדִּיל

maidservant אֲמָתִי: *with suff.* אֲמָתִי

make, to עָשָׂה: *imperf.* יַעֲשֶׂה;  
*short. imperf.* יַעֲשֶׂה p. 278

man אִישׁ: *pl.* אַנְשִׁים, *cons.* אֲנָשִׁי

many: *pl. of* רַב (much) רַבִּים &c.

master אֲדֹנָי, בָּעַל

matter דָּבָר

messenger מַלְאָךְ: *cons.* מַלְאָךְ

midst תֹּךְ: *cons.* תֹּךְ

mighty גִּבּוֹר: mighty warrior  
 גִּבּוֹר-מִלְחָמָה

money (silver) כֶּסֶף: *with suff.*  
 בְּכֶסֶף (segholate)

morning בֹּקֶר

morrow, to-morrow מָחָר

Moses מֹשֶׁה

mother אִמִּי: *with suff.* אִמִּי; *pl.*  
 אִמּוֹת

mountain הָר: *with art.* הַהָר; *pl.*  
 הָרִים

mouth פֶּה: *cons.* פִּי; *pl.* פִּיּוֹת p. 288

much רַב: *pl.* many

## N

naked עֲרִירִים: *pl.* עֲרִירִים

name שֵׁם: *with suff.* שְׁמִי; *pl.* שְׁמוֹת

nation גּוֹי: *pl.* גּוֹיִם

neighbour רֵעַ

night *m.* לַיְלָה (*longer form of* לַיִל)

nine *m.* תֵּשְׁעָה: *f.* תֵּשַׁע

ninth *m.* תְּשִׁיעִית: *f.* תְּשִׁיעִי

no, not לֹא

now עַתָּה

## O

offering (gift) מִנְחָה

old *adj.* זָקֵן

old, to be יָזַן: *imperf.* יִזָּן p. 95 f.

on (upon) על : *with suff.* עלי p. 87  
 one *m.* אחד : *f.* אחת  
 one . . . another איש . . . רעהו (a man . . . his friend) : . . . איש  
 אחיו (a man . . . his brother);  
 זה . . . זה (this . . . this)  
 open, to פתח : (the eyes) פקח  
 opposite נגד  
 or או  
 other אחר : *pl.* אחרים  
 out of מן  
 over על (on, upon)  
 ox (1) פר : *with art.* הפר ; *pl.* פרים  
 פורים ; (2) שור ; *pl.* שורים

## P

palace היכל  
 pass over, to (cross) עבר : *imperf.* יעבר p. 260  
 Passover פסח  
 peace שלום  
 people, עם : *with art.* העם, *with suff.* עמי ; *pl.* עמים  
 perfect שלם  
 perish, to אבד : *imperf.* יאבד pp. 161, 260  
 permit, to נתן (give)  
 Pharaoh פרעה  
 Philistine פלשתי  
 pit בור : *pl.* בורות  
 pitcher כד : *with suff.* כדי  
 place, to שם : *perf.* שם, *imperf.* ישים, *imper.* ישים p. 270  
 place, a מקום : *pl.* מקומות  
 plague, to יגף : *imperf.* יגף p. 258  
 plague, a מגפה

plant, to נטע : *imperf.* ינטע p. 184  
 plunder, to גנב : *imperf.* יגב p. 274  
 pour out, to שפך  
 praise, to הלל [הלל] (1) *Pi. of*  
 (2) שבח [שבח]  
 pray, to [Hithp. of] פלל  
 prayer תפלה  
 priest כהן גדול : high priest  
 prophesy, to [Niph. and Hithp. of] נבא and התנבא  
 prophet נביא  
 pursue, to רדף

## Q

queen מלכה

## R

raise, to *Hiph. of* (1) קום (to rise),  
*i.e.* to cause to rise הקים  
 (2) רום (to be high), *i.e.* to cause  
 to be high הרים p. 270  
 reach, to [Hiph. of] הגיע [גע] p. 276  
 read, to יקרא : *imperf.* יקרא p. 266  
 reign, to מלך  
 relate, to [Pi. of] ספר  
 remember, to זכר  
 remove, to *Hiph. of* סור (to de-  
 part), *i.e.* to cause to depart  
 הסיר p. 270  
 rend, to קרע  
 restore, to *Hiph. of* שוב (to re-  
 turn), *i.e.* to cause to return  
 השיב p. 270  
 return, to (come back) שוב : *perf.* שוב, *imperf.* ישוב, *imper.* ישוב p. 270

Reuben רְאוּבֵן

reveal, to נָלָה : *imperf.* יִנְלֶה, *short.*

*imperf.* יִנְלֶה p. 272

righteous צַדִּיק

righteousness (1) צִדְקָה : *with suff.*

צִדְקִי

(2) צִדְקָה : *cons.* צִדְקַת, *with suff.* צִדְקָתִי

rise, to קָם : *perf.* קָם, *imperf.*

יָקֻם p. 270

river נָהָר : *cons.* נָהָר

rule (over), to מָשַׁל (ב) :

## S

Sabbath שַׁבָּת

sacrifice, to זָבַח

sacrifice, a זֶבֶח : *with suff.* זֶבְחִי (*segholate*)

sake of, for לְמַעַן : *with suff.* לְמַעְנִי

salvation יְשׁוּעָה

Samuel שְׁמוּאֵל

sanctify, to [Pi. of] קִדַּשׁ

Sarah שָׂרָה

Saul שָׂאוּל

save, to *Hiph. of* (1) [נָצַל] : *imperf.* יִנְצִיל p. 258

(2) יוֹשִׁיעַ : *imperf.* הוֹשִׁיעַ [יִשַׁע] p. 211

saved, to be *Niph. of* (1) [נָצַל] : *imperf.* יִנְצִיל p. 258

(2) יוֹשִׁיעַ : *imperf.* נוֹשֵׁעַ [יִשַׁע] p. 211

say, to יָאָמַר : *imperf.* יֹאמַר, *with waw consec.* יֹאמְרָא p. 162

scatter, to [Pi. of] פָּזַר

sea יָם : *cons.* יָם; *pl.* יָמִים

season *f.* עֵת : *with suff.* עֵתִי; *pl.*

עֵתִים

second *m.* שְׁנִי : *f.* שְׁנִית

see, to רָאָה : *imperf.* יִרְאֶה, *short.*

*imperf.* יִרְאֶה, *with waw consec.* יִרְאֶה

seed זֶרַע : *with suff.* זֶרְעִי (*segholate*)

seek, to [Pi. of] בָּקַשׁ

seize, to אָחַז, *Hiph. of* חָזַק

sell, to מָכַר

send, to שָׁלַח : *imperf.* יִשְׁלַח p. 264

send away, to [Pi. of] שָׁלַח : *imperf.* יִשְׁלַח p. 264

separated, to be *Niph. of* פָּרַד

serpent נָחָשׁ

servant עֶבֶד : *with suff.* עֶבְדִּי (*segholate*)

serve, to עָבַד : *imperf.* יַעֲבֹד p. 260

service עֲבוּדָה

set, to שָׂם : *perf.* שָׂם, *imperf.* יִשֶּׁם p. 270

set up, to *Hiph. of* קָם (to rise), *i.e.* to cause to rise הִקִּים : *imperf.* יִקִּים p. 270

seven *m.* שֶׁבַע : *f.* שֶׁבַע

Shechem שֶׁכֶּם

shed, to שָׁפַךְ

sheep צֹאן

Sheol (netherworld) שְׁאוּל

shepherd רָעָה : *cons.* רָעָה; *pl.* רָעִים

show, to *Hiph. of* רָאָה (to see), *i.e.* to cause to see הִרְאָה : *imperf.* יִרְאֶה

sign אֶת : *pl.* אֶתוֹת

silver כֶּסֶף : *with suff.* כֶּסְפִּי (*segholate*)

sin, to חָטָא : *imperf.* יִחָטָא p. 277

sin, a חַטָּאת, חָטָא

Sinai סִינַי

sister אָחוּת : *cons.* אָחוּת, *with suff.*

אָחוּתִי; *pl.* אָחוּתִים, *cons.* אָחוּתִים,

*with suff.* אָחוּתִי

sit, to יָשָׁב : *imperf.* יִשָּׁב, *imper.* שֶׁב

*inf. cons.* שָׁבָת p. 268

slaughter, to שָׁחַט : *imperf.* יִשָּׁחַט

p. 262

slave (servant) עֶבֶד : *with suff.*

עֶבְדִּי (*segholate*)

slay, to (1) הָרַג : *imperf.* יִהָרַג

p. 260

(2) [*Hiph. of* מוֹת] הָמִית : *imperf.*

יָמִית p. 270

sleep, to *vb. stative* יָשָׁן : *imperf.*

יִישָׁן; שָׁכַב : *imperf.* יִשָּׁכַב

small, to be *vb. stative* קָטַן : *imperf.*

יִקְטַן

small *adj. sg. m.* קָטַן, *f.* קְטִינָה;

*pl. m.* קְטִינִים

smite, to (1) נָגַף : *imperf.* יִנָּגֵף p. 258

(2) [*Hiph. of* נָכָה] הִנָּח : *imperf.*

יִנָּח, *short. imperf.* יָךְ p. 276

so כֵּן

Solomon שְׁלֹמֹה

son בֶּן, *cons.* בֶּן, *pl.* בָּנִים

soul *f.* נֶפֶשׁ : *with suff.* נֶפְשִׁי (*segho-*

*late*)

speak, to [*Pi. of* דָּבַר] דִּבֶּר

spill (shed) שָׁפַךְ

spirit רוּחַ : *with suff.* רוּחִי

spring (fountain) (1) עָיַן : *cons.* עַיִן

(2) מָעַן : *cons.* מַעַן

spy, a מְרַגֵּל

stand, to עָמַד : *imperf.* יַעֲמֹד

p. 260

star כּוֹכָב

steal, to גָּנַב

still (yet) עוֹד

stone *f.* אֶבֶן : *with suff.* אֶבְנִי (*segho-*

*late*); *pl.* אֶבְנִים, *cons.* אֶבְנִי

stretch (out), to נָטָה : *imperf.* יִנָּטֶה,

*short. imperf.* יָט p. 276

stretch out hand, to שָׁלַח יָד

strong חֲזָק

substance (wealth) רְכוּשׁ

sun שֶׁמֶשׁ : *with suff.* שֶׁמֶשִׁי (*segho-*

*late*)

swear, to [*Niph. of* שָׁבַע] נִשְׁבַּע

p. 264

sword *f.* חֶרֶב : *with suff.* חֶרְבִּי

(*segholate*)

## T

tablet לוח : *pl.* לוחות

take, to (1) לָקַח : *imperf.* יִלָּקַח,

*imper.* קַח, *inf. cons.* קָחַת

p. 258

(2) (to capture) לָכַד

take hold of, to אָחַז, *Hiph. of* חָזַק

teach, to *Pi. of* לָמַד

tear, to קָרַע : *imperf.* יִקְרַע p. 264

tell, to (1) [*Hiph. of* נָדַר] הִגִּיד :

*imperf.* יִגִּיד p. 258

(2) [*Pi. of* סָפַר] סָפַר

temple הֵיכָל

ten *m.* עָשָׂר : *f.* עָשָׂרָה

that *conj.* כִּי : in order that לְמַעַן

that *demonstr. adj. m.* הַזֶּה : *f.* הִיא

then אָז

thence מִשָּׁם (from there)  
 there שָׁם  
 there is (are) יֵשׁ  
 there is (are) not אֵין  
 therefore עַל-כֵּן, לָכֵן  
 these אֵלֶּה c.  
 thing דָּבָר  
 this זֶה m.: f. זאת  
 thither שָׁמָּה (to there)  
 three m. שְׁלֹשָׁה: f. שְׁלוֹשׁ  
 throne כִּסֵּא  
 thus כֹּה  
 till (until) עַד, עַד-אֲשֶׁר  
 time (season) f. עֵת: *with suff.*  
     עֵתִי; *pl.* עֵתִים; a time שָׁעָה;  
     twice שְׁעָמַיִם *dual*  
 to, unto אֶל, ל (insep.)  
 touch, to נָגַע: *imperf.* יִנֹּע, *imper.*  
     נָע p. 276  
 towards לְקִרְאָתִי: *with suff.*  
 tree עֵץ  
 trouble צָרָה, צָמָל  
 trust, to בָּטַח: *followed by ב*  
 truth אֱמֶת  
 turn aside, to סוּר: *perf.* סָר,  
     *imperf.* יִסּוּר p. 270  
 twice שְׁעָמַיִם: *dual of* שָׁעָה (a time)  
 two m. שְׁנַיִם: f. שְׁתֵּי

U

uncover, to יָגֵל: *imperf.* יִגְלֶה  
     p. 272  
 under תַּחַת: *with suff.* תַּחְתִּי p. 87 f.  
 until-עַד  
 unto אֶל: *with suff.* אֵלִי p. 87

upon עַל: *with suff.* עָלַי p. 87  
 upright יָשָׁר

V

vanity שְׁוָא  
 very מְאֹד: *follows adj.*  
 voice קוֹל

W

walk, to הֵלֵךְ: *and in Hithp.*  
     הִתְהַלֵּךְ  
 wall (of a city) חוֹמָה  
 war מִלְחָמָה: *cons.* מִלְחָמָה  
 warrior גִּבּוֹר-מִלְחָמָה (mighty man  
     of war)  
 wash, to (body) רָחַץ: *imperf.* יִרְחֹץ  
     p. 262; (clothes) [Pi. of כִּבֵּס]  
     כִּבֵּס  
 watch, to שָׁמַר  
 watchman שָׁמַר *part.*  
 water, to [Hiph. of שָׁקַה] הִשְׁקָה:  
     *imperf.* יִשְׁקָה, *short. imperf.*  
     יִשְׁקֶה (defective) pp. 238, 272  
 water מַיִם: *cons.* מֵי  
 way דֶּרֶךְ: *with suff.* דֶּרֶכִּי (segho-  
     late)  
 wealth רִכּוּשׁ  
 when ב or כ *with inf. cons.* p. 132;  
     כִּי and כִּי-אֲשֶׁר *with finite verb*  
 where ? אֵיזָה  
 wherefore ? (why) לָמָּה  
 which relat. אֲשֶׁר p. 135  
 who relat. אֲשֶׁר p. 135  
 who ? מִי  
 why ? (wherefore ?) לָמָּה  
 wicked רָשָׁע

wife (woman) אִשָּׁה : *cons.* אִשָּׁת ;  
*pl.* נָשִׁים

wilderness מִדְבָּר : *cons.* מִדְבָּר

wind רוּחַ

wine יַיִן : *cons.* יַיִן

wisdom חָכְמָה

wise חָכָם

with (1) *abl.* בַּ

(2) (together with) אֶת, עִם

without בְּלִי

woe! אֵי

woman (wife) אִשָּׁה : *cons.* אִשָּׁת ;  
*pl.* נָשִׁים

word דְּבַר

work, to (serve) עָבַד : *imperf.* יַעֲבֹד

p. 260

world עוֹלָם

write, to קָתַב

## Y

Yahweh יהוה (*usually read* יְהוָה)

year שָׁנָה : *dual* שְׁנַתִּים ; *pl.* שָׁנִים

## Z

Zion צִיּוֹן



# INDEX OF SUBJECTS

*The numbers refer to the pages*

- Absolute case, 43 f.
- Accents, use of, 20 f.; list of disjunctive, 251 f.; list of conjunctive, 252
- Accusative, definite (object), 52 f.; old case-ending, 66 f.
- Adjectives, 32 f., 37; demonstrative, 62; shortage of, 136
- Alphabet, table of, 1; note on archaic forms of, 251
- Article, pointing of, 23 f.; with inseparable prepositions, 28
- Assimilation, references to, 15, 23 f., 142, 149
- 'Athnāh, 21, 251
- 'Ayin Guttural verbs, 166 f., 262
- 'Ayin Waw and 'Ayin Yoḏ verbs, 196 f., 205 f., 270; nouns, 285
- Bēgaḏ-Kēpaṭ letters, 14 f.
- Cardinal numbers, 242 f.
- Changeable vowels in nouns, 280
- Classification of weak verbs, 140
- Cohortative, 88
- Comparative degree, 136
- Completed action (perfect), 56
- Composite Šewā (shewa), 10, 19
- Conjunction, pointing of, 40 f.
- Conjunctive accents, 252
- Construct-genitive relationship, 253
- Construct state, 43 f.; table of words in, 47, 58
- Dagheš forte, explanation of, 15
  - — characteristic, 15
  - — compensative, 15
  - — euphonic, 16
  - — omitted, 17
- Dagheš lene, 14 f.
- Defective verbs, 237 f.
- Definite object, sign of, 52 f.
- Degrees of comparison, 136
- Demonstrative adjectives, 62
- Derived forms of the verb, 100
- Disjunctive accents, 251
- Divine name, 23
- Double 'Ayin verbs, 231 f., 274
- Doubly weak verbs, 184 f., 210 f., 224 f.; tables of, 276 ff.
- Dual number, 38
- Emphasis, expressed by inf. abs. with finite verb, 79
- Emphatic imperative, 88
- Feminine adjectives, 32 f., 37
- Feminine nouns, 32, 35, 36, 37; sg. with suff., 60 f.; pl. with suff., 70; tables of, 286 f.
- Final letters, 1, 2
- Furtive Pathah, 19
- Gender, 36
- Genesis 1. i and ii, reference to, 20
- Genitive, after cons., 44; old case ending, 66
- Guttural letters, 19; guttural verbs, tables of, 260-5
- Ḥaṭeph-vowels, 10
- 'He' interrogative, 80
- 'He' locale, 67
- Heavy suffixes, effect on pointing, 51, 61, 71
- Helping-vowel (Sēghol), 82
- Hiph'il, 100, 112 f.
- Hithpa'el, 100, 118 f.
- Hoph'al, 100, 115
- Imperative (Qal), 76; emphatic, 88; with suff., 131
- Imperfect, meaning of, 56, 75 f.; with suff., 130 f.; with waw consec., 92, 114; of stative verbs, 96
- Incompleted action (imperfect), 56, 75
- Infinitives (abs. and cons.), 79 f.; inf. cons. with suff., 131 f.; use of inf. cons. in syntax, 132
- Inseparable prepositions (see Prepositions below)
- Intensives, 100; special forms for 'Ayin Waw verbs, 201 f.
- Interrogative 'He', 80
- Interrogative pronouns, 42
- Irregular nouns, list of, 72, 288 f.
- Jussive, 88, 114
- Kēthībh, 22
- Lamed 'Alep verbs, active, 178 f., 266; stative, 179
- Lamed Guttural verbs, 172 f., 264
- Lamed He verbs, 216 f., 272
- Letters, forms and names, 1, 251; final, 1, 2; phonetic value of, 2 f.; guttural, 19; numerical value of, 1, 2; quiescent, 18

- Mappîq, 17  
 Maqqêph, 12  
 Masculine nouns, 32, 36; sg. with suff., 50; pl. with suff., 69 f.; tables of, 280 f.  
 Methegh, 7 f.  
 Mil'êl, Milra', 8  
  
 Negative commands, 77, 114 f.  
 Niph'al, 100, 101 f.  
 Nouns, number and gender, 35; sg. masc. with suff., 50; sg. fem., 60 f.; in dual, 38; segholate, 82 f., 282 f.; irregular, 72, 288 f.  
 Numerals, 242 f.  
 Numerical value of letters, 1, 2  
 Nûn Demonstrative or Energic, 131  
  
 Object, sign of definite, 52 f.  
 Old case-endings, 66 f.  
 Omission of Dagheš forte, 17 f., 150  
 Ordinal numbers, 244 f.  
  
 Participle Qal, active, 65 f.; passive, 84 f.; with article, 66, 85  
 Passive of Qal, 151 f.  
 Pathah, required by gutturals, 19;furtive, 19  
 Pause, meaning of, 21; effect on pointing, 21, 137  
 Pe 'Alep verbs, 161 f., 260  
 Pe Guttural verbs, 154 f., 260  
 Pe Nûn nouns, 145  
 Pe Nûn verbs, 141 f., 258  
 Pe Waw (original) verbs, 187 f., 268  
 Pe Yoḏ (original) verbs, 187 f., 268  
 Perfect, meaning of, 56; with suff., 123 f.; statives, 95 f.  
 Pi'el, 100, 105 f.  
 Plural number of nouns, formation of, 35; of verbs, perf., 38; of imperf., 76  
 Po'lel, 201  
 Possession, in point of time, 72 f.  
 Prepositions, inseparable, 26; pointing of, 27 f.; with article, 28; with suff., 52, 63; with suff. of the pl., 87  
 Prohibitions, 77, 114  
 Pronominal suffixes (*see* Nouns and Prepositions)  
  
 Pronouns, interrogative, 42; personal (subj. and obj.), 55 f.; relative, 135  
 Pu'al, 100, 109 f.  
 Punctuation, marked by accents, 20 f., 251 f.  
  
 Qal, 100; passive of, 151 f.  
 Qāmeṣ-Ḥātûph, 4, 12  
 Qerê, 22; perpetuum, 23  
 Quadriliteral verbs, 252  
 Quiescent letters, 18  
  
 Raphe, 17 f.  
 Reflexive, 100, 102, 118 f.  
 Relative pronouns, 135  
 Roots of verbs, 99  
  
 Segholate nouns, 82 f.; table of, 282  
 Šewâ (shewa) simple—silent and vocal, 9; composite, 10  
 Sibilant letters in Hithpa'el forms, 120  
 Sillûq, 20, 251  
 Sôph Pāsûq, 21, 251  
 Stative verbs, 95 f.; of Lamed 'Alep, 179  
 Suffixes, pronominal, of sg. nouns, 50; of pl. nouns, 69 f.; verbal, of perf., 123 f., 256; of imperf., 130 f., 257; of imper., 131; of inf. cons., 131 f.  
 Superlative degree, 136  
 Syllables, open and closed, 7  
  
 Verb, general description of regular, 99 f.; stative, 95 f.; weak verb explained, 139 f.; weak verbs classified, 140; doubly weak verbs, 184 f., 210 f., 224 f.; tables of verbs, 254 ff.  
 Verbal suffixes (*see* Suffixes)  
 Vocative case, 78 footnote *d*.  
 Vowel-letters, 6 f.  
 Vowel-signs, 4  
  
 Waw, conjunction, 40 f.  
 Waw consecutive, 90 f., 114, 252 f.  
 Weak verbs (*see* Verbs)  
 Writing, explanation of, 4 f.